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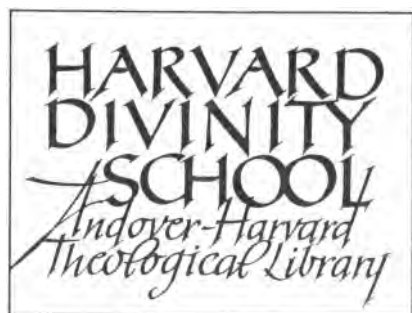
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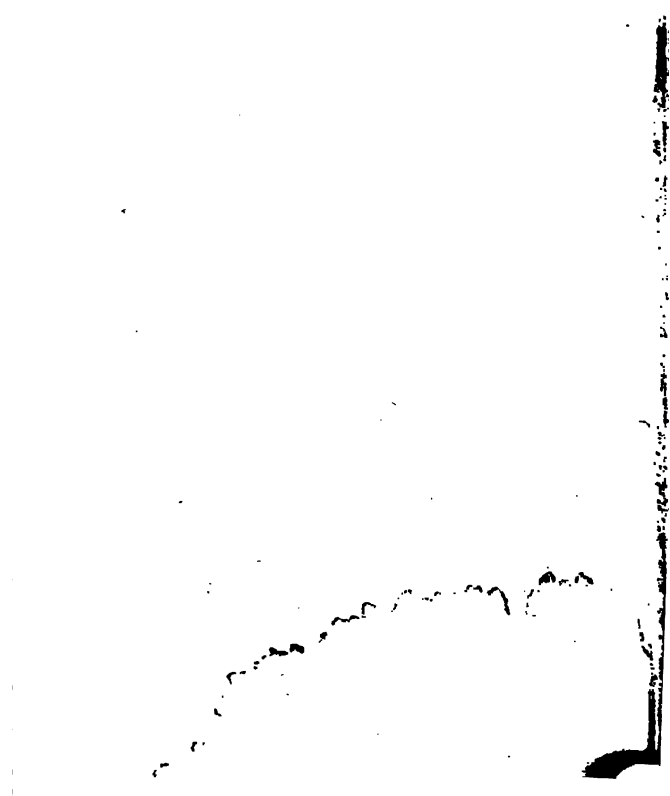
















Engraved by J. Burnstead 1809.

THE  
*ELEMENTS*  
OF A  
POLITE EDUCATION.

CAREFULLY SELECTED  
FROM THE LETTERS  
OF THE LATE RIGHT HONORABLE  
Philip Dormer Stanhope,  
EARL OF CHESTERFIELD,  
TO HIS SON.

---

BY GEORGE GREGORY, D. D.  
Author of *Essays Historical and Moral—Of the Economy of Nature, &c.*

REVISED AND IMPROVED  
BY JEDIDIAH MORSE, D. D.  
Author of the "American Universal Geography,"  
"American Gazetteer," &c.

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1801.



BJ  
1671  
CEC  
1801



## PREFACE.

**T**HERE is not any book extant in our own, or perhaps in any other language, which contains such a fund of useful practical knowledge as Lord Chesterfield's Letters to his Son. Impressed with this opinion, I had procured a copy, from which I meant to expunge every exceptionable passage, for the use and instruction of my own children. On casually mentioning the circumstance before some intelligent persons, who, as well as myself, were fathers of families, they united in a wish that the benefit might be more extensively diffused; and that an edition might be published, from which every sentiment should be carefully expunged which might injure or pervert the morals of youth;—they further recommended that the publication might have the sanction of some name, not altogether unknown in the religious world, to give it that currency which its utility deserved.

The system of education pursued by the Earl of Chesterfield was that which is peculiarly adapted for forming a man of business, a man of the world. The Uses of this publication may therefore be comprised in few words.

1st. It will serve as an excellent guide, a text book to parents and tutor, with respect to the course of studies, and the choice of books in the earlier stages of education, and it includes much elementary knowledge, conveyed in a style and manner which must be pleasing and instructive to the young student himself.

2dly. It is well calculated to form a correct and elegant taste in polite literature: it conveys a variety of useful instructions relative to style and manner, both in composition and in conversation.

3dly. Most of the common and useful topics of conversation are treated of in this work, and in a lively manner, and the political and historical anecdotes scattered through these letters are such as are likely at once to excite a spirit of inquiry in the minds of youth, and to furnish them with materials both for thought and conversation.

4thly. I do not know such perfect models of the epistolary style as the letters of Lord Chesterfield; indeed, as Dr. Johnson well remarks of an author, "whoever wishes to attain an English style, familiar but not coarse; and elegant but not ostentatious," will find his time not mispent in the perusal of this volume.

5thly. The knowledge of mankind displayed in these letters is profound, without being systematic—practical, without being trite. I really do not know a work in which the human heart is so well laid open, nor the manners of the world so accurately, so faithfully depicted. To a young man entering into life, we may, with some truth, when speaking of these letters, apply the saying of Lord Mansfield with respect to Blackstone's Commentaries, "That had that work been published when he was a young man, it would have saved him at least seven years study."

Lastly. To every young person who has been brought up in retirement, the rules of good-breeding, and the observations on the manners of polished society, which he will find here, will prove highly instructive; from them he will learn at once how to conduct himself, and to judge with accuracy of the manners and behaviour of others.

I have only to add, that I believe I have preserved in this volume all that is really useful in the four volumes of Lord Chesterfield's Letters; I have omitted only what was exceptionable, or what was mere repetition, which, though well adapted to a private correspondence such as this, in order to enforce principles already laid down, can be only considered as lumber in a compilation for the public eye. The epistolary form is carefully preserved; and the style, as well as the sentiments, are entirely those of the author. For the benefit of the English reader, the passages from other languages are translated, and I have added a few notes on the most wanted elucidation.

Great-Street, Bedford-Road, July 1, 1830.

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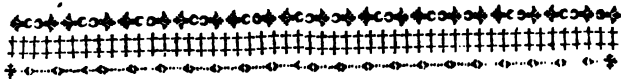
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# GENERAL PRINCIPLES

OF A

## Polite Education.

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### LETTER I.

*Introduction—Exhortation to Diligence in Study—Cato the Censor.*

MY DEAR CHILD,

Bath, September the 30th.

I AM very glad to hear that you are returned from your travels well, and in good humour. As I know you have a pleasure in learning, I take it for granted that you have resumed your studies ; for time is precious, life short, and consequently one must not lose a single moment. A man of sense knows how to make the most of time, and puts out his whole sum, either to interest or to pleasure : He is never idle ; but constantly employed either in amusements or in study. It is a saying, that idleness is the mother of all vice. At least, it is certain, that laziness is the inheritance of fools ; and nothing so despicable as a sluggard.

Cato the Censor, an old Roman of great virtue and much wisdom, used to say, there were but three actions of his life which he regretted. The first was, the having told a secret to his wife ; the second, that he had once gone by sea when he might have gone by land ; and the third, the having passed one day without doing any thing. Considering the manner in which you employ your time, I own that I am envious of the pleasure you will have in finding yourself more learned than other boys, even those who are older than yourself.-

What honour this will do you ! What distinctions what applauses will follow, wherever you go ! You must confess that this cannot but give you pleasure. The being desirous of surpassing them in merit ; learning is a very laudable ambition ; whereas, wishing to outshine others in rank, in expense, clothes, and in equipage, is a silly vanity, that makes a man appear ridiculous.

## LETTER II.

*Examples from Ancient History of Generosity and Greatness of Soul.*

MY DEAR CHILD,

Bath, March the 21

I HAVE received a letter from Mr. Maittaire, in which he gives a very good account of you. He tells me, you are going to begin again what you have already learned ; you ought to be very attentive, and to repeat your lessons like a parrot, without knowing what they mean.

In one of my letters I told you, that, in order to be a perfectly virtuous man, justice was not sufficient for that generosity and greatness of soul implied more. You will understand this better by example here are some.

Alexander the Great, king of Macedonia, having conquered Darius, king of Persia, took an infinite number of prisoners ; and, among others, the wife and mother of Darius. Now, according to the laws of war, he might have made slaves of them ; but he had too much greatness of soul to make a bad use of his victory ; he therefore treated them as queens, and showed them the same attention and respect as if they had been their subjects ; which Darius hearing, said that Alexander deserved to be victorious, and was alone worthy to reign in his stead. Observe by this how virtue and greatness of soul compel even enemies to bestow praise.

Julius Cæsar too, the first emperor of the Roman Empire, was in an eminent degree possessed of humanity, and

this greatness of soul. After having vanquished Pompey the Great, at the battle of Pharsalia, he pardoned those, whom, according to the laws of war, he might have put to death; and not only gave them their lives, but also restored them their fortunes and their honours. Upon which Cicero, in one of his orations, makes this beautiful remark, speaking to Julius Cæsar: "Fortune could not do more for you, than give you the power of saving so many people; nor Nature serve you better, than in giving you the will to do it." You see by that, what glory and praise are gained by doing good; besides the pleasure which is felt inwardly, and exceeds all others.

Adieu! I shall conclude this letter, as Cicero often does his, *Fubeo te bene valere*: that is to say, I order you to be in good health.

## LETTER III.

*On Irony.*

DEAR BOY,

Tunbridge, July the 15th.

I THANK you for your concern about my health; which I would have given you an account of sooner, but that writing does not agree with these waters. I am better since I have been here; and shall therefore stay a month longer.

Signor Zamboni compliments me, through you, much more than I deserve; but pray do you take care to deserve what he says of you; and remember, that praise, when it is not deserved, is the severest satire and abuse; and the most effectual way of exposing people's vices and follies. This is a figure of speech, called Irony; which is saying directly the contrary of what you mean; but yet it is not a lie, because you plainly show, that you mean directly the contrary of what you say; so that you deceive nobody. For example; if one were to compliment a notorious knave, for his singular honesty and probity, and an eminent fool for his wit and parts, the irony is plain; and every body would discover the satire. Or, suppose that I were to



commend you for your great attention to your book, and for your retaining and remembering what you have once learned, would you not plainly perceive the irony, and see that I laughed at you? Therefore, whenever you are commended for any thing, consider fairly with yourself, whether you deserve it or not; and if you do not deserve it, remember that you are only abused and laughed at; and endeavour to deserve better for the future, and to prevent the irony.

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## LETTER IV.

*On Attention and Decency.*

MY DEAR BOY,

July the 24th.

I WAS pleased with your asking me, the last time I saw you, why I had left off writing: For I looked upon it as a sign that you liked and minded my letters: If that be the case, you shall hear from me often enough; and my letters may be of use, if you will give attention to them; otherwise it is only giving myself trouble to no purpose; for it signifies nothing to read a thing once, if one does not mind and remember it. It is a sure sign of a little mind, to be doing one thing, and at the same time to be either thinking of another, or not thinking at all. One should always think of what one is about. When one is learning, one should not think of play; and when one is at play, one should not think of one's learning. Besides that, if you do not mind your book while you are at it, it will be a double trouble to you, for you must learn it all over again.

One of the most important points of life is decency; which is to do what is proper, and where it is proper; for many things are proper at one time, and in one place, that are extremely improper in another: For example; it is very proper and decent that you should play some part of the day, but you must feel that it would be very improper and indecent, if you were to fly your kite, or play at nine pins, while you were with Mr. Maittaire. It is proper and decent to dance; but then you must dance only at balls, and places

of entertainment ; for you would be reckoned a fool, if you were to dance at church, or at a funeral. I hope, by these examples, you understand the meaning of the word *decency* ; which in French is *bienséance* ; in Latin, *decorum* ; and in Greek, *κεῖνον*. As I am sure you desire to gain Mr. Maittaire's approbation, without which you will never have mine, I dare say you will mind and give attention to whatever he says to you, and behave yourself seriously and decently while you are with him ; afterwards play, run, and jump, as much as ever you please.

## LETTER V.

*On Poetry—Poetical Epithets, &c.*

OF A BOY,

Friday.

I WAS very glad when Mr. Maittaire told me, that you had more attention now than you used to have ; for it is the only way to reap any benefit by what you learn. Without attention, it is impossible to remember ; and without remembering, it is but time and labour lost to learn. I hope too, that your attention is not only employed upon words, but upon the sense and meaning of those words ; that is, that when you read, or get any thing by heart, you observe the thoughts and reflections of the author, as well as his words. This attention will furnish you with materials, when you come to compose and invent upon any subject yourself ; for example, when you read of anger, envy, hatred, love, pity, or any of the passions, observe what the author says of them, and what good or ill effects he ascribes to them. Observe too the great difference between prose and verse, in treating the same subjects. In verse, the figures are stronger and bolder, and the diction or expression loftier or higher, than in prose ; nay, the words in verse are seldom put in the same order as in prose. Verse is full of metaphors, similes and epithets. Epithets (by the way) are adjectives which mark some particular quality of the thing or person to which they are added ; as for example, *pin*

*Æneas*, the pious *Æneas* ; *pious* is the epithet : *Fama mendax*, Fame that lies ; *mendax* is the epithet : *ποδας-αχυρς* ; *Αχιρρς* ; Achilles swift of foot ; *ποδας-αχυρς* is the epithet. This is the same in all languages ; as for instance ; they say in French, *L'envie pâle et blême*, *L'amour aveugle* ; in English, pale, livid Envy, blind Love : These adjectives are the epithets. Envy is always represented by the poets, as pale, meagre, and pining away at other people's happiness. Ovid says of Envy,

Vixque tenet lacrymas, quod nil lacrymabile cernit :

which means, that Envy can scarce help crying, when she sees nothing to cry at ; that is, she cries when she sees others happy. Envy is certainly one of the meanest and most tormenting of all passions, since there is hardly any body that has not something for an envious man to envy ; so that he can never be happy while he sees any body else so.—Adieu !

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## LETTER VI.

*On History, Geography, and Chronology.*

DEAR BOY,

Isleworth, September the 10th.

**S**INCE you promise to give attention, and to mind what you learn, I shall give myself the trouble of writing to you again, and shall endeavour to instruct you in several things, that do not fall under Mr. Maittaire's province ; and which, if they did, he could teach you much better than I can. I neither pretend nor propose to teach them thoroughly ; you are not yet of an age fit for it ; I only mean to give you a general notion, at present, of some things that you must learn more particularly hereafter, and that will then be the easier to you, for having had a general idea of them now. For example, to give you some notion of history.

History is an account of whatever has been done by any country in general, or by any number of people, or by any one man : Thus, the Roman history is an account of what the Romans did, as a nation ; the history of Cataline's conspiracy is an account of what was done by a particular number of people ; and the his-

tory of Alexander the Great, written by Quintus Curtius, is the account of the life and actions of one single man. History is, in short, an account or relation of any thing that has been done.

History is divided into sacred and prophane, ancien and modern.

Sacred History is the Bible, that is, the Old and New Testament. The Old Testament is the history of the Jews, who were God's chosen people; and the New Testament is the history of Jesus Christ, the Son of God.

Prophane History is the account of the Heathen Gods, such as you read in Ovid's *Metamorphoses*, and of which you will know a great deal more when you come to read Homer, Virgil, and the other ancient poets.

Ancient History is the account of all the kingdoms and countries in the world, down to the end of the Roman Empire.

Modern History is the account of the kingdoms and countries of the world, since the destruction of the Roman Empire.

The perfect knowledge of history is extremely necessary; because, as it informs us of what was done by other people, in former ages, it instructs us what to do in the like cases. Besides, as it is the common subject of conversation, it is a shame to be ignorant of it.

Geography must necessarily accompany history; for it would not be enough to know what things were done formerly, but we must know where they were done; and geography, you know, is the description of the earth, and shows us the situation of towns, countries, and rivers. For example; geography shows you that England is in the north of Europe, that London is the chief town of England, and that it is situated upon the river Thames, in the county of Middlesex; and the same of other towns and countries. Geography is likewise divided into ancient and modern: Many countries and towns having, now, very different names from what they had formerly; and many towns, which made a great figure in ancient times, being now ~~we~~

ly destroyed, and not existing ; as the two famous towns of Troy in Asia, and Carthage in Africa ; of both which there are not now the least remains.

History must be accompanied with chronology, as well as geography, or else one has but a very confused notion of it ; for it is not sufficient to know what things have been done, which history teaches us ; and where they have been done, which we learn by geography ; but one must know when they have been done, and that is the particular business of chronology. I will therefore give you a general notion of it.

Chronology fixes the dates of facts ; that is, it informs us when such and such things were done ; reckoning from certain periods of time, which are called æras, or epochs ; for example, in Europe, the two principal æras, or epochs, by which we reckon, are, from the creation of the world to the birth of Christ, which was four thousand years ; and from the birth of Christ to this time, which is one thousand seven hundred and thirty nine years ; so that, when one speaks of a thing that was done before the birth of Christ, one says, it was done in such a year of the world ; as, for instance, Rome was founded in the three thousand two hundred and twenty fifth year of the world ; which was about seven hundred and fifty years before the birth of Christ ; and one says, that Charlemain was made the first emperor of Germany in the year eight hundred ; that is to say, eight hundred years after the birth of Christ. So that you see, the two great periods, æras, or epochs, whence we date every thing, are, the creation of the world, and the birth of Jesus Christ.

There is another term in chronology, called centuries, which is only used in reckoning after the birth of Christ. A century means one hundred years ; consequently, there have been seventeen centuries since the birth of Christ, and we are now in the eighteenth century. When any body says then, for example, that such a thing was done in the tenth century, they mean, after the year nine hundred, and before the year one thousand after the birth of Christ. When any body

makes a mistake in chronology, and says that a thing was done some years sooner, or some years later, than it really was, that error is called an anachronism.—Chronology requires memory and attention; both which you can have if you please; and I shall try them both, by asking you questions about this letter the next time I see you.

## LETTER VII.

*General View of History and Chronology.*

DEAR BOY,

Weworth, September the 17th.

**I**N my last letter I explained to you the meaning and use of history, geography, and chronology, and showed you the connexion they had with one another; that is, how they were joined together, and depended each upon the other. The most ancient histories of all are so mixed with fables, that is, with falsehoods and invention, that little credit is to be given to them. The authentic, that is, the true ancient history, is divided into five remarkable periods or æras, of the five great empires of the world. The first empire of the world was the Assyrian, which was destroyed by the Medes. The empire of the Medes was overturned by the Persians; and the empire of the Persians was demolished by the Macedonians, under Alexander the Great. The empire of Alexander the Great lasted no longer than his life; for at his death his generals divided the world among them, and went to war with one another; at last the Roman empire arose, swallowed them up, and Rome became mistress of the world. Remember, then, that the five great empires that succeeded each other, were these:

1. The Assyrian empire, first established.
2. The empire of the Medes.
3. The Persian empire.
4. The Macedonian empire.
5. The Roman empire.

The word chronology is compounded of the words *χρονος*, which signifies time, and *λογος*

signifies discourse. Chronology and geography are called the two eyes of history, because history can never be clear, and well-understood, without them. History relates facts; chronology tells us at what time or when those facts were done; and geography shows us in what place or country they were done. The Greeks measured their time by Olympiads, which was a space of four years, called in Greek *Ολυμπιας*. This method of computation had its rise from the Olympic games, which were celebrated the beginning of every fifth year, on the banks of the river Alphæus, near Olympia, a city in Greece. The Greeks, for example, would say, that such a thing happened in such a year of such an Olympiad; as, for instance, that Alexander the Great died in the first year of the 114th Olympiad. The first Olympiad was 774 years before Christ; so, consequently, Christ was born in the first year of the 195th Olympiad.

The period or æra whence the Romans reckoned their time was from the building of Rome, which they marked thus, *ab U. C.* that is, *ab Urbe Conditâ*.\* Thus, the kings were expelled, and the consular government established, the 244th *ab U. C.* that is, of Rome.

All Europe now reckons from the great epocha of the birth of Jesus Christ, which was 1738 years ago; so that, when any body asks in what year did such or such a thing happen, they mean in what year since the birth of Christ.

For example; Charlemain, in French Charlamagne, was made emperor of the West in the year 800; that is, 800 years after the birth of Christ; but if we speak of any event or historical fact that happened before that time, we then say, it happened so many years before Christ. For instance, we say Rome was built 750 years before Christ.

The Turks date from their Hegira, which was the year of flight of their false prophet, Mahomet, from Mecca; and, as we say that such a thing was done in such a year of Christ; they say, such a thing was done:

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\* From the building of the city.

in such a year of the Hegira. Their Hegira begins in the 622d year of Christ, that is, above 1100 years ago.

There are then two great periods in chronology, from which the nations of Europe date events. The first is the creation of the world, the second the birth of Jesus Christ.

Those events that happened before the birth of Christ are dated from the creation of the world. Those events which have happened since the birth of Christ, are dated from that time; as the present year 1739. For example :

	A. M.
Noah's flood happened in the year of the world	1656
Babylon was built by Semiramis, in the year	1800
Moses was born in the year	2400
Troy was taken by the Greeks in the year	2800
Rome founded by Romulus, in the year	3225
Alexander the Great conquered Persia	3674
Jesus Christ born in the year of the world	4000

The meaning of A. M. at the top of these figures, is *Anno Mundi*, the Year of the World.

From the birth of Christ all Christians date the events that have happened since that time, and this is called the Christian æra. Sometimes we say, that such a thing happened in such a year of Christ, and sometimes we say in such a century. Now a century is one hundred years from the birth of Christ; so that at the end of every hundred years a new century begins; and we are, consequently, now in the eighteenth century.

For example, as to the Christian æra, or since the birth of Christ :

Mahomet, the false prophet of the Turks, who established the Mahometan religion, and wrote the Alcoran, which is the Turkish book of religion, died in the seventh century; that is, in the year of Christ	632
Charlemain was crowned emperor in the last year of the eighth century, that is, in the year	800



Here the old Roman empire ended.

William the Conqueror was crowned king of England in the eleventh century, in the year	1066
The reformation, that is, the Protestant religion, begun by Martin Luther, in the sixteenth century, in the year	1530
Gunpowder invented, by one Bertholodus, a German monk, in the fourteenth century, in the year	1380
Printing invented, at Haarlem in Holland, or at Strasbourg, or at Mentz in Germany, in the fifteenth century, about the year	1440

Adieu !

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## LETTER VIII.

*On Eloquence and Composition.*

MY DEAR CHILD,

Bath, October the 17th.

**I**NDEED I believe you are the first boy to whom (under the age of eight years) one has ever ventured to mention the figures of rhetoric ; but I am of opinion that we cannot begin to think too young, and that the art which teaches us how to persuade the mind, and touch the heart, must surely deserve the earliest attention.

You cannot but be convinced, that a man who speaks and writes with elegance and grace ; who makes choice of good words ; and adorns and embellishes the subject upon which he either speaks or writes, will persuade better, and succeed more easily in obtaining what he wishes, than a man who does not explain himself clearly, speaks his language ill, or makes use of low and vulgar expressions, and who has neither grace nor elegance in any thing that he says. Now it is by rhetoric that the art of speaking eloquently is taught ; and, though I cannot think of grounding you in it as yet, I would wish however to give you an idea of it, suitable to your age.

*The first thing you should attend to is, to speak whatever language you do speak in its greatest purity,*

According to the rules of grammar ; for we must offend against grammar, nor make use of words are not really words. This is not all ; for not to speak ill is not sufficient ; we must speak well ; and the method of attaining to that is, to read the best authors with attention ; and to observe how people of quality speak, and those who express themselves best ; such as courtiers, keepers, common people, footmen, and maids, all speak ill. They make use of low and vulgar expressions, which people of rank never use.— Numbers, they join the singular and plural together ; genders, they confound masculine with feminine ; tenses, they often take the one for the other. To avoid all these faults, we must read with care, observe the turn and expressions of the best authors, and not pass a word which we do not understand, without discerning which we have the least doubt, without inquiring the meaning of it. For example, if you read Ovid's Metamorphoses with Mr. Martin, you should ask him the meaning of every word you do not know ; and also, whether it is a word that may be used in prose, as well as in verse ; for the language of poetry is different from that which is proper to common discourse ; and a man would be to make use of some words in prose which are properly applied in poetry. In the same manner if you read French with Mr. Pelnote, ask him the signification of every word you meet with that is new to you, and desire him to give you examples of the various uses in which it may be used. All this requires but a little attention : and yet there is nothing more

## LETTER IX.

*Diction of Poetry.*

DEAR BOY,

Bath, October the 26th.

**T**HOUGH poetry differs much from oratory in many things, yet it makes use of the same figures of rhetoric; nay, it abounds in metaphors, similes, and allegories; and you may learn the purity of the language, and the ornaments of eloquence, as well by reading verse as prose. Poetical diction, that is, poetical language, is more sublime and lofty than prose, and takes liberties which are not allowed in prose, and are called Poetical Licences. This difference between verse and prose you will easily observe, if you read them both with attention. In verse, things are seldom said plainly and simply, as one would say them in prose; but they are described and embellished; as for example, what you hear the watchman say often in three words, *a cloudy morning*, is said thus in verse, in the tragedy of Cato:

The dawn is overcast, the morning lowers,  
And heavily in clouds brings on the day.

This is poetical diction; which would be improper in prose, though each word separately may be used in prose.

I will give you, here, a very pretty copy of verses of Mr. Waller's, which is extremely poetical, and full of images. It is to a lady who played upon the lute.—The lute, by the way, is an instrument with many strings, which are played upon by the fingers.

Such moving sounds from such a careless touch,  
So little she concern'd, and we so much;  
The trembling strings about her fingers crowd,  
And tell their joy, for every kiss, aloud.  
Small force there needs to make them tremble so,  
Touch'd by that hand, who would not tremble too?  
Here Love takes stand, and, while she charms the ear,  
Empties his quiver on the list'ning deer.  
Music so softens and disarms the mind,  
That not one arrow can resistance find.  
Thus the fair tyrant celebrates the prize,  
And acts herself the triumph of her eyes.  
*So Nero once, with harp in hand, survey'd  
His flaming Rome; and as it burnt, he play'd.*

Mind all the poetical beauties of these verses. He supposes the sounds of the strings, when she touches them to be the expression of their joy for kissing her fingers. Then he compares the trembling of the strings to the trembling of a lover, who is supposed to tremble with joy and awe when touched by the person he loves. He represents Love (who, you know, is described as a little boy, with a bow, arrows, and a quiver) as standing by her, and shooting his arrows at people's hearts, while her music softens and disarms them. Then he concludes with that fine simile of Nero, a very cruel Roman emperor, who set Rome on fire, and played on the harp all the while it was burning; for, as Love is represented by the poets as fire and flames; so she, while people were burning for love of her, played, as Nero did while Rome, which he had set on fire, was burning. Pray get these verses by heart against I see you. Adieu!

## LETTER X.

*Modesty and Bashfulness.*

MY DEAR CHILD,

Bath, October the 29th.

**M**ODESTY is a very good quality, and which generally accompanies true merit; it engages and captivates the minds of people; as, on the other hand, nothing is more shocking and disgustful than presumption and impudence. We cannot like a man who is always commending and speaking well of himself, and who is the hero of his own story. On the contrary, a man who endeavours to conceal his own merit; who sets that of other people in its true light; who speaks but little of himself, and with modesty: Such a man makes a favourable impression upon the understanding of his hearers, and acquires their love and esteem.

There is, however, a great difference between modesty and an awkward bashfulness, which is as ridiculous as true modesty is commendable. It is as absurd to be a simpleton as to be an impudent fellow; and one

ought to know how to come into a room, speak to people, and answer them, without being out of countenance, or without embarrassment. A mean fellow, or a country bumpkin, is ashamed when he comes into good company; he appears embarrassed, does not know what to do with his hands, is disconcerted when spoken to, answers with difficulty, and almost stammers. Whereas a gentleman, who is used to the world, comes into company with a graceful and proper assurance, speaks even to people he does not know without embarrassment, and in a natural and easy manner.— This is called usage of the world and good breeding; a most necessary and important knowledge in the intercourse of life. It frequently happens that a man with a great deal of sense, but with little usage of the world, is not so well received as one of inferior parts, but with a gentleman-like behaviour.

These are matters worthy your attention; reflect on them, and unite modest to a polite and easy behaviour.  
Adieu!

## LETTER XI.

*On Oratory.*

DEAR SIR,

November the 1st.

LET us return to oratory, or the art of speaking well; which should never be entirely out of your thoughts, since it is so useful in every part of life, and so absolutely necessary in most. A man can make no figure without it, in parliament, in the church, or in the law; and even in common conversation, a man that has acquired an easy and habitual eloquence, who speaks properly and accurately, will have a great advantage over those who speak incorrectly and inelegantly.

The business of oratory, as I have told you before, is to persuade people; and you easily feel, that to please people is a great step towards persuading them. You must then, conscientiously, be sensible how advantageous it is for a man, who speaks in public, whether

it be in parliament, in the pulpit, or at the bar (that is, in the courts of law) to please his hearers so much as to gain their attention ; which he can never do without the help of oratory. It is not enough to speak the language he speaks in, in its utmost purity, and according to the rules of grammar ; but he must speak it elegantly ; that is, he must choose the best and most expressive words, and put them in the best order. He should likewise adorn what he says by proper metaphors, similies, and other figures of rhetoric ; and he should enliven it, if he can, by quick and sprightly turns of wit. For example, suppose you had a mind to persuade Mr. Maittaire to give you a holiday, would you bluntly say to him, Give me a holiday ? That would certainly not be the way to persuade him to it. But you should endeavour first to please him, and gain his attention by telling him, that your experience of his goodness and indulgence encouraged you to ask a favour of him ; that, if he should not think proper to grant it, at least you hoped he would not take it ill that you asked it. Then you should tell him what it was that you wanted ; that it was a holiday ; for which you should give your reasons ; as, that you had such or such a thing to do, or such a place to go to. Then you might urge some arguments why he should not refuse you ; as, that you have seldom asked that favour, and that you seldom will ; and that the mind may sometimes require a little rest from labour, as well as the body. This you may illustrate by a simile, and say, that, as the bow is the stronger for being sometimes unstrung and unbent, so the mind will be capable of more attention for being now and then easy and relaxed.

This is a little oration, fit for such a little orator as you ; but, however, it will make you understand what is meant by oratory and eloquence ; which is to persuade. I hope you will have that talent hereafter in greater matters.

ELEMENTS OF A

LETTER XII.

*Poetry and Metre.*

DEAR BOY,

Tunbridge, July the 29th.

SINCE you are so ready at the measure of Greek and Latin verses, as Mr. Maittaire writes me word you are, he will possibly, before it is very long, try your invention a little, and set you to make some of your own composition; you should therefore begin to consider not only the measure of the verses you read, but likewise the thoughts of the poet, and the similies, metaphors, and allusions, which are the ornaments of poetry, and raise it above the prose; and distinguish it from prose as much as the measure does. This attention to the thoughts and diction of other poets will suggest both matter, and the manner of expressing it, to you, when you come to invent yourself. Thoughts are the same in every language, and a good thought in one language is a good one in every other; thus, if you attend to the thoughts and images in French or English poetry, they will be of use to you when you compose in Latin or Greek. I have met lately with a very pretty copy of English verses, which I here send you to learn by heart; but first, I will give you the thought in prose, that you may observe how it is expressed, and adorned by poetical diction.

The poet tells his mistress, Florella, that she is so unkind to him, she will not even suffer him to look at her; that, to avoid her cruelty, he addresses himself to other women who receive him kindly; but that, notwithstanding this, his heart always returns to her, though she uses him so ill; and then he concludes with this beautiful and apt similie, in which he compares his fate to that of exiles (that is, people who are banished from their own country) who, though they are pitied in whatever country they go to, yet long to return to their own, where they are sure to be used ill, and punished.

Why will Florella, when I gaze,  
My ravish'd eyes reprove,  
And hide from them the only face  
They can behold with love?

To shun her scorn, and ease my care,  
 I seek a nymph more kind,  
 And while I rove from fair to fair,  
 Still gentler usage find.

But O! how faint is every joy,  
 Where Nature has no part!  
 New beauties may my eyes employ,  
 But you engage my heart.

So restless exiles, doom'd to roam,  
 Meet pity every where;  
 Yet languish for their native home,  
 Though death attends them there.

} The simile.

You will observe that these verses have alternate rhymes; that is, the third line rhymes to the first, and the fourth line to the second; the first and third lines having four feet each; and the second and fourth having but three feet each. A foot, in English verse, is most commonly two syllables.

To use your ear a little to English verse, and to make you attend to the sense too, I have transposed the words of the following lines; which I would have you put in their proper order, and send me in your next.

Life consider cheat a when tis all I  
 Hope with fool'd, deceit men yet with favour  
 Repay will to-morrow trust on think and  
 Falser former day to-morrow's than the  
 Worse lies blest be shall when and we says it  
 Hope new some posses'd cuts off with we what.

Adieu!

## LETTER XIII.

### *Poetical Licences.*

DEAR BOY,

Tunbridge, August the 14th.

I AM very glad to hear from Mr. Maittaire, that you are so ready at scanning both Greek and Latin verses; but I hope you mind the sense of the words, as well as the quantities. The great advantage of knowing many languages, consists in understanding the sense of those nations, and authors, who speak and write those languages; but not being able to repeat the words like a parrot, without knowing their true force



d meaning. The poets require your attention  
servation more than the prose authors ; poetry b  
ore out of the common way than prose composi  
e. Poets have greater liberties allowed them  
ose writers, which is called the poetical licenc  
orace says, that poets and painters have an e  
ivilege of attempting any thing. Fiction, tha  
vention, is said to be the soul of poetry. For e  
e, the poets give life to several inanimate thi  
at is, to things that have no life ; as for inst  
ey represent the passions, as Love, Fury, Envy,  
ider human figures ; which figures are allegori  
at is, represent the qualities and effects of those  
ns. Thus the poets represent Love as a little  
lled Cupid, because love is the passion of young  
e chiefly. He is represented blind likewise, bec  
ve makes no distinction, and takes away the j  
ent. He has a bow and arrows, with which I  
pposed to wound people, because Love gives p  
d he has a pair of wings to fly with, because  
changeable, and apt to fly from one object to ano  
ry is likewise represented under the figures of t  
omen, called the three furies, Alecto, Megæra,  
siphone. They are described, with lighted tor  
flambeaux in their hands, because Rage and  
for setting fire to every thing. They are like  
awn with serpents hissing about their heads, bec  
pents are poisonous and destructive animals. I  
described as a woman, melancholy, pale, livid,  
ring ; because envious people are never pleased,  
ways repining at other people's happiness. S  
pposed to feed upon serpents ; because envious  
: only comfort themselves with the misfortun  
ers.

With this passion I hope you will have too gene  
mind ever to be infected ; but that, on the cont  
u will apply yourself to virtue and learning, in  
nanner as to become an object of envy yourself.

Adi

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## LETTER XIV.

*Descriptive Poetry....Epistles.*

DEAR EDY,

Friday.

I MENTIONED description, or painting, as one of the shining marks or characteristics of poetry. The likeness must be strong and lively, and make us almost think we see the thing before our eyes.

I will now give you an excellent piece of painting, or description, in English verse ; it is in the tragedy of Phædra and Hippolytus. Phædra was the second wife of the famous Theseus, one of the first kings of Athens ; and Hippolytus was his son by his former wife. Look for the further particulars of their story in your dictionary, under the articles Phædra and Hippolytus.

So when *bright* Venus yielded up her charms,  
The *blest* Adonis languish'd in her arms.  
His *idle* horn on *fragrant* myrtles hung ;  
His arrows *scatter'd*, and his bow *unstrung*  
Obscure, in coverts, lie his *dreaming* hounds,  
And bay the *fancied* boar with *feeble* sounds.  
For nobler sports he quits the *savage* fields,  
And all the hero to the lover yields.

I have marked the epithets, that you may the better observe them. Venus is called *bright*, upon account of her beauty ; Adonis is called *blest*, because Venus was in love with him ; his horn is said to be *idle*, because he then laid it by, and made no use of it ; the myrtles are called *fragrant*, because the myrtle is a sweet smelling tree ; moreover, the myrtle is the particular tree sacred to Venus ; *scatter'd* arrows, because laid by here and there carelessly. The bow *unstrung* ; it was the custom to unstring the bow when they did not use it, and it was the stronger for it afterwards. *Dreaming* hounds ; hounds that are used to hunt often dream they are hunting ; as appears by their making the same noise, only not so loud, when they are asleep, as they do when they are hunting some wild beast ; therefore, the sounds are called *feeble*. *Savage* fields ; so called from the roughness of field sports, in comparison with the tenderness and softness of love.

Adonis was extremely handsome, and a great sports-

man; he used to employ his whole time in h  
boars and other wild beaits. Venus fell in lov  
him, and used frequently to come down to hir  
was at last killed by a wild boar, to the great  
Venus. Look for Adonis in your dictionary  
though you have read his story in Ovid's Metam  
ses, I believe that excellent memory of yours  
refreshing. Hence, when a man is extremely  
some, he is called, by metaphor an Adonis.—A

## LETTER XV.

*Poetical Description.*

DEAR BOY,

S

YOUR last translations were very well done,  
believe you begin to apply yourself more. Th  
may depend upon, that the more you apply, th  
you will find your learning, and the sooner yo  
have done with it. But, as I have often told y  
fore, it is not the words only that you should  
but the sense and beauties of the authors you  
which will furnish you with matter, and teach  
think justly upon subjects. For example, if yo  
to say in poetry that it was morning, you  
not barely say it was morning, that would  
poetical; but you would represent the m  
under some image, or by description; as thus,

Lo! from the rosy east, her purple doors  
The Morn untouch'd, adorn'd with blushing flowers.  
The less'n'd stars draw off and disapp<sup>e</sup>r,  
Whose bright battalions, lastly, Lucifer  
Brings up, and quits his station in the rear. }

Observe, that the day always rises in the east  
therefore it is said, from the rosy east; *rosy* is th  
thet to east, because the break of day, or the Δ  
is of a reddish rosy colour. Observe too, that L  
is the name of that star that disappears last in the  
ing; for the astronomers have given names to n  
the stars. The three last lines, which have the  
rhymes are called a triplet, which is always mark  
I have marked it. Here is another way of sayin  
*it is morning*, as Virgil expresses it:

And now Aurora, harbinger of day,  
 Rose from the *sciffon* bed were Tithon lay,  
 And sprinkled o'er the world with new *born* light :  
 The sun now shining, all things brought to light.

Look in your dictionary for the articles Aurora and Tithonus, where you will find their story. Tithon was the husband of Aurora. Aurora, in poetical language, means the break of day, or the first part of the morning. Harbinger (by the way) means forerunner, or a person who is sent before hand, by another, upon a journey, to prepare things for him. The king has several harbingers, that go before him upon the road, to prepare his lodging, and get every thing ready. So Aurora, or the morning, is called, by a metaphor, the harbinger of day, because it foreruns the day.

I expect very good verses, of your making, by that time you are ten years old ; and then you shall be called *Poeta Decennis*,\* which will be a very uncommon, and, consequently, a very glorious title. Adieu !

## LETTER XVI.

*Ostracism of the Athenians....Reading.*

DEAR BOY,

Bath, October the 14th.

SINCE I have recommended to you to think upon subjects, and to consider things in their various lights and circumstances, I am persuaded you have made such a progress, that I shall sometimes desire your opinion, upon difficult points, in order to form my own. For instance, though I have, in general, a great veneration for the manners and customs of the ancients, yet I am in some doubt whether the ostracism of the Athenians was either just or prudent ; and should be glad to be determined by your opinion. You know very well, that the ostracism was the method of banishing those whose distinguished virtue made them popular, and consequently (as the Athenians thought) dangerous to the public liberty. And, if six hundred citizens of Athens gave in the name of any one Athenian, written

\* A poet of ten years old.

upon an oyster shell (whence it is called ostracism) that man was banished Athens for ten years. On one hand, it is certain, that a free people cannot be too careful or jealous of their liberty; and it is certain too, that the love and applause of mankind will always attend a man of eminent and distinguished virtue; consequently, they are more likely to give up their liberties to such a one than to another of less merit. But then, on the other hand, it seems extraordinary to discourage virtue upon any account, since it is only by virtue that any society can flourish, and be considerable. There are many more arguments, on each side of this question, which will naturally occur to you; and, when you have considered them well, I desire you will write me your opinion, whether the ostracism was a right or wrong thing; and your reasons for being of that opinion. Let nobody help you, but give me exactly your own sentiments, and your own reasons, whatever they are.

I hope Mr. Pelnote makes you read Rollin with great care and attention, and recapitulate to him whatever you have read that day; I hope, too, that he makes you read aloud, distinctly, and observe the stops. Desire your mamma to tell him so from me; and the same to Mr. Martin; for it is a shame not to read perfectly well.

## LETTER XVII.

*Study of Languages....Latin Radicals.*

DEAR BOY,

**T**HE shortest and best way of learning a language is to know the roots of it; that is, those original, primitive words, of which many other words are made, by adding a letter, or a preposition to them, or by some such small variation, which makes some difference in the sense; thus, you will observe, that the prepositions, *a, ab, abs, e, ex, pro, præ, per, inter, circum, super, trans,* and many others, when added to the primitive verb or

noun, alter its signification accordingly ; and, when you have observed this in three or four instances, you will know it in all. It is likewise the same in the Greek, where, when you once know the roots, you will soon know the branches. Thus, in the paper I send you to get by heart, you will observe, that the verb *fero* I carry, is the root of sixteen others, whose significations differ from the root, only by the addition of a letter or two, or a preposition ; which letters or prepositions make the same alterations to all words to which they are added : as, for example, *ex*, which signifies out, when joined to *eo*, I go, makes I go out, *exeo* ; when joined to *traho*, I draw, it makes, I draw out, *extraho* ; and so in all other cases of the same nature. The preposition *per*, which signifies thoroughly or completely, as well as *by*, when joined to a verb or noun, adds that signification to it ; when added to *fero*, I carry, it makes *perfero*, I carry thoroughly ; when added to *facio*, I do, it makes *perficio*, I finish, I do thoroughly, I complete : when added to nouns, it has the same effect ; *difficilis*, hard ; *perdifficilis*, thoroughly, completely hard ; *jucundus*, agreeable ; *perjucundus*, thoroughly, completely agreeable. If you attend to these observations, it will save you a good deal of trouble in looking in the Dictionary. As you are now pretty well master of most of the rules, what you chiefly want, both in Latin and Greek, is the words, in order to construe authors ; and therefore I would advise you to write down, and learn by heart, every day, for your own amusement, besides what you do with Mr. Maittaire, ten words in Greek, Latin, and English, out of a dictionary, or a vocabulary, which will go a great way in a year's time, considering the words you know already, and those you will learn besides in construing with Mr. Maittaire. Adieu !

*Memory....Attention....Posture in Reading.*

DEAR BOY,

Tuesd

I WISH I had as much reason to be satisfied w  
 your remembering what you have once learned,  
 with your learning it ; but what signifies your learni  
 any thing soon, if you forget it as soon ? Memory c  
 depends upon attention, and your forgetfulness proced  
 singly from a want of attention. For example,  
 dare say, if I told you that such a day next day we  
 you should have something that you liked, you wou  
 certainly remember the day, and call upon me for  
 And why ? Only because you would attend to it. A  
 now, a Greek or a Latin verse is as easily retained  
 a day of the week, if you would give the same att  
 tion to it. I now remember, and can still repeat,  
 that I learnt when I was of your age ; but it is beca  
 I then attended to it, knowing that a little attent  
 would save me the trouble of learning the same thir  
 over and over again. A man will never do any thing we  
 that cannot command his attention immediately fro  
 one thing to another, as occasion requires. If wh  
 he is at his business he thinks of his diversions, or  
 while he is at his diversions he thinks of his busine  
 he will succeed in neither, but do both very awkward  
 ly. *Hic age*, was a maxim among the Romans, whi  
 means, Do what you are about, and do that only.  
 little mind is always hurried by twenty things at onc  
 but a man of sense does but one thing at a time, a  
 resolves to excel in it ; for whatever is worth doing  
 all, is worth doing well. Therefore remember  
 give yourself up entirely to the thing you are doin  
 be it what it may, whether your book or your play  
 for if you have a right ambition, you will desire to e  
 cel all boys of your age, at cricket, at trap-ball, as w  
 as in learning. You have one rival in learning, wh  
 I am sure you ought to take particular care to exc  
 and that is your own picture. Remember what  
 written there, and consider what a shame it would l

if when you are *deccnist*†, you should not have got further than you were *oBennist*‡. Who would not take pains to avoid such a disgrace ?

Another thing I must mention to you, which though, not of the same consequence, is however, worth minding—and that is, the trick you have got of looking close to your book, when you read, which is only a trick, for I am sure you are not short-sighted. It is an ugly trick, and has a dull look, and, over and above, will spoil your eyes ; therefore always hold your book as far off as you can when you read, and you will soon come to read at a great distance. These little things are not to be neglected ; for the very best things receive some addition, by a genteel and graceful manner of doing them. Demosthenes, the famous Græcian orator, being asked which were the three principal parts of an orator, answered, Action, action, action;—meaning, that the force and persuasion of an orator consisted a great deal in his graceful action, and good elocution. Adieu!

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### LETTER XIX.

*On Ambition ..Different Characters it assumes.*

DEAR BOY,

I SEND you here a few more Latin roots, though I am not sure that you will like my roots so well as those that grow in your garden ; however, if you will attend to them, they may save you a great deal of trouble. These few will naturally point out many others to your own observation, and enable you, by comparison, to find out most derived and compound words, when once you know the original root of them. You are old enough now to make observations upon what you learn ; which, if you would be pleased to do, you cannot imagine how much time and trouble it would save you. Remember, you are now very near nine years old—an age at which all boys ought to know a great deal, but you, particularly, a great deal more, considering the care and pains that have been employed.

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† Ten years of age.

‡ Eight years of age.



about you ; and, if you do not answer those expectations, you will lose your character, which is the most mortifying thing that can happen to a generous mind. Every body has ambition, of some kind or other, and is vexed when that ambition is disappointed: the difference is, that the ambition of silly people is a silly and mistaken ambition, and the ambition of people of sense is a right and commendable one. For instance, the ambition of a silly boy, of your age, would be to have fine clothes, and money to throw away in idle follies ; which, you plainly see, would be no proofs of merit in him, but only of folly in his parents, in dressing him out like a jackanapes, and giving him money to play the fool with. Whereas a boy of good sense places his ambition in excelling other boys of his own age, and even older, in virtue and knowledge. His glory is in being known always to speak the truth, in showing good-nature and compassion, in learning quicker, and applying himself more, than other boys. These are real proofs of merit in him, and consequently proper objects of ambition ; and will acquire him a solid reputation in character. This holds true in men, as well as in boys : the ambition of a silly fellow will be to have a fine equipage, a fine house, and fine clothes ; things which any body, that has as much money, may have as well as he—for they are all to be bought : but the ambition of a man of sense and honour is, to be distinguished by a character and reputation of knowledge, truth, and virtue—things which are not to be bought, and that can only be acquired by a good head and a good heart. Such was the ambition of the Lacedæmonians and the Romans, when they made the greatest figure ; and such, I hope, yours will always be. Adieu !

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## POLITE EDUCATION.

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## LETTER XX.

*Plagiarism...Poetical Description.*

DEAR BOY,

Thursday.

YOU will seldom hear from me without an admonition to think. All you learn, and all you can read, will be of little use, if you do not think and reason upon it yourself. One reads to know other people's thoughts; but if we take them upon trust, without examining and comparing them with our own, it is really living upon other people's scraps, or retailing other people's goods. To know the thoughts of others is of use, because it suggests thoughts to one's-self, and helps one to form a judgment; but to repeat other people's thoughts, without considering whether they are right or wrong, is the talent only of a parrot, or at most a player.

If *night* were given you as a subject to compose upon, you would do very well to look what the best authors have said upon it, in order to help your own invention; but then you must think of it afterwards yourself, and express it in your own manner, or else you would be at best but a plagiarist. A plagiarist is a man who steals other people's thoughts, and puts them off for his own. You would find, for example, the following account of Night in Virgil:

'Twas dead of night, when weary bodies close  
 Their eyes in calm sleep, and soft repose:  
 The winds no longer whisper through the woods,  
 Nor murm'ring tides disturb the gentle floods.  
 The stars in silent order moved around,  
 And peace, with downy wings, was brooding on the ground.  
 The flocks and herds, and parti-colour'd fowl,  
 Which haunt the woods, and swim the weedy pool,  
 Stretch'd on the quiet earth securely lay,  
 Forgetting the pait labours of the day.

Here you see the effects of night; that it brings rest to men, when they are wearied with the labours of the day; that the stars move in their regular course; that flocks and birds repose themselves, and enjoy the quiet of the night. This, upon examination, you would find to be all true: but then, upon consideration too,

## ELEMENTS OF A

would find, that it is not all that is to be said upon : and many more qualities and effects of night occur to you. As, for instance, though night is general the time of quiet and repose, yet it is oftentimes too for the commission and security of crimes; such as robberies, murders, and violations; and generally seek the advantage of darkness as favourable for the escapes of the guilty. Night too, though it brings rest and refreshment to the innocent and virtuous, brings disquiet and horror to the guilty. The consciousness of their crimes torments them, and deprives them sleep and quiet. You might, from these reasons, consider what would be the proper epithets to night; as, for example, if you were to represent night in its most pleasing shape, as procuring rest and refreshment from labour and toil, you might call it the friendly night, the silent night, the welcome night, the peaceful night; but if, on the contrary, you were to represent it as inviting to the commission of crimes, you would call it the guilty night, the conscientious night, the horrid night, with many other epithets which carry along with them the idea of horror and crime; for an epithet, to be proper, must always be adapted (that is, suited) to the circumstances of the person or thing to which it is given. Thus Virgil, who usually gives Æneas the epithet of pious, because of his duty to the Gods, and his duty to his father, calls him *pius* Æneas where he represents him making love to Dido, as a proper epithet for him in that situation; but when he is seen making love becomes a General much better than a man of singular piety.

Laid aside, for a few minutes, the thoughts of play, and think of this seriously.

*Amoto queramus seria Ludo.\**

Adieu!

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Amusement for once laid aside, let us apply to serious business.

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## LETTER XXI.

*Writing Themes recommended...Virtue.*

MY BOY,

Sunday.

SHALL not soon leave the subject of invention and king; which I would have you apply to, as much our age and giddiness will permit. Use will make every day easier to you, and age and observation will prove it. Virtue is a subject that deserves your and every man's attention; and suppose I were to bid you write some verses, or give me your thoughts in prose, on the subject of virtue, how would you go about it? Why you would first consider what virtue is, and what are the effects and marks of it, both with regard to others and one's-self. You would find, then, that virtue consists in doing good, and in speaking truth; and that the effects of it are advantageous to mankind, and to one's-self in particular. Virtue enables us to pity and relieve the misfortunes of mankind; it makes us promote justice and good order in society; it, in general, contributes to whatever tends to the good of mankind. To ourselves it gives an inward comfort and satisfaction, which nothing else can do, which nothing can rob us of. All other advantages depend upon others, as much as upon ourselves. Wealth, power, and greatness, may be taken away from us by the violence and injustice of others, or by inevitable accidents; but virtue depends only upon ourselves, and nobody can take it away from us. Sickness may deprive us of all the pleasures of the body; it cannot deprive us of virtue, nor of the satisfaction which we feel from it. A virtuous man, under all misfortunes of life, still finds an inward comfort and satisfaction, which makes him happier than any wicked man can be, with all the other advantages of

If a man has acquired great power and riches by fraud, injustice and oppression, he cannot enjoy them; because his conscience will torment him, and loudly reproach him with the means by which he obtained them. *The stings of his conscience will not even*

let him sleep quietly ; but he will dream of his crimes ; and in the day-time, when alone, and when he has time to think, he will be uneasy and melancholy. He is afraid of every thing ; for, as he knows mankind must hate him, he has reason to think they will hurt him if they can. Whereas, if a virtuous man be ever so poor or unfortunate in the world, still his virtue is its own reward, and will comfort him under all afflictions. The quiet and satisfaction of his conscience make him cheerful by day, and sleep sound by night ; he can be alone with pleasure, and is not afraid of his own thoughts. Besides this, he is universally esteemed and respected ; for even the most wicked people themselves cannot help admiring and respecting virtue in others. All these, and many other advantages, you would ascribe to virtue, if you were to compose upon that subject.

Adieu !

## LETTER XXII.

*On Good-Breeding.*

DEAR BOY,

Wednesday.

YOU behaved yourself so well at Mr. Boden's, last Sunday, that you justly deserve commendation : besides, you encourage me to give you some rules of politeness and good-breeding, being persuaded that you will observe them. Know then, that as learning, honour, and virtue, are absolutely necessary to gain you the esteem of mankind, politeness and good-breeding are equally necessary to make you welcome and agreeable in conversation and common life. Great talents, such as honour, virtue, learning, and parts, are above the generality of the world, who neither possess them themselves, nor judge of them rightly in others : but all people are judges of the lesser talents, such as civility, affability, and an obliging, agreeable address and manner ; because they feel the effects of them, as making *society easy and pleasing*. Good-sense must, in many cases, determine good-breeding ; because the same thing

would be civil at one time, and to one person, and be quite otherwise at another time, and to another person; but there are some general rules of breeding, that hold always true, and in all cases. For example, it is always extremely rude to answer Yes or No to any body, without adding Sir, or am, according to the quality of the person you speak to. It is likewise extremely rude not to give their attention, and a civil answer, when people speak to you; or to go away, or be doing something else, when they are speaking to you; for that convinces them that you despise them, and do not think it worth your while to hear or answer what they say. I dare say I need not tell you how rude it is to take the best place in a room, or to seize immediately upon what you like best, without offering first to help others, as if you cared nobody but yourself. On the contrary, you should always endeavour to procure all the conveniences you can to the people you are with. Besides being obliging, which is absolutely necessary, the perfection of breeding is, to be civil with ease, and in a gentleman-like manner. For this, you should observe those who excel in it, and whose politeness seems as easy and natural as any other part of their conversation. But, pray, do you remember never to be ashamed of doing what is right: you would have a great deal of reason to be ashamed if you were not civil; but what reason can you have to be ashamed of being civil? And do not say a civil and an obliging thing as easily and naturally as you would ask what o'clock it is? This affectation of bashfulness, which is justly called, by the French, *mauvaise honte*,\* is the distinguished character of a booby, who is frightened out of his wits, when people of fashion speak to him; and, when he is to answer them, blushes, stammers, can hardly get out what he would say, and becomes really ridiculous, from a needless fear of being laughed at; whereas, a well-bred man would speak to all the great men

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\* False shame.

in the world, with as little concern, and as much ease, as he would speak to you.

Remember then, that to be civil, and to be civil with ease (which is properly called good-breeding,) is the only way to be beloved, and well-received in company; that to be ill-bred, and rude, is intolerable, and the way to be kicked out of company. As I am sure you will mind and practise all this, I expect that when you are *novennis*, you will not only be the best scholar, but the best-bred boy in England of your age.  
Adieu!

## LETTER XXIII.

*The lesser Talents... Awkwardness... Description of an awkward Person.*

DEAR BOY,

Spa, the 25th July.

I HAVE often told you in my former letters (and it is most certainly true) that the strictest and most scrupulous honour and virtue can alone make you esteemed and valued by the best part of mankind; that parts and learning can alone make you esteemed by them; but that the possession of lesser talents was most absolutely necessary, towards making you liked and beloved, in private life. Of these lesser talents, good-breeding is the principal and most necessary one, not only as it is very important in itself; but as it adds great lustre to the more solid advantages both of the heart and the mind. I have often touched upon good-breeding to you before; so that this letter shall be upon the next necessary qualification to it, which is a genteel easy manner and carriage, wholly free from those odd tricks, ill habits, and awkwardnesses, which even many very worthy and sensible people have in their behaviour. However trifling a genteel manner may sound, it is of very great consequence towards pleasing in private life, especially the women, whom, one time or other, you will think worth pleasing: and I have known many a man, from his awkwardness, give people such a dislike

of him at first, that all his merit could not get the better of it afterwards : whereas a genteel manner prepossessiones people in your favour, bends them towards you, and makes them wish to like you. Awkwardness can proceed from but two causes ; either from not having kept good company, or from not having attended to it. As for your keeping good company, I will take care of that ; do you take care to observe their ways and manners, and to form your own upon them. Attention is absolutely necessary for this, as indeed it is for every thing else ; and a man without attention is not fit to live in the world. When an awkward fellow first comes into a room, it is highly probable that his sword gets between his legs, and throws him down, or makes him stumble at least ; when he has recovered this accident, he goes and places himself in the very place of the whole room where he should not ; there he soon lets his hat fall down, and, in taking it up again, throws down his cane ; in recovering his cane, his hat falls a second time ; so that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly scalds his mouth, and lets either the cup or the saucer fall, and spills the tea or coffee in his breeches. At dinner, his awkwardness distinguishes itself particularly, as he has more to do : there he holds his knife, fork, and spoon, differently from other people ; eats with his knife, to the great danger of his mouth ; picks his teeth with his fork ; and puts his spoon, which has been in his throat twenty times, into the dishes again. If he is to carve, he can never hit the joint ; but in his vain efforts to cut through the bone, scatters the sauce in every body's face. He generally daubs himself with soup and grease, though his napkin is commonly stuck through a button-hole, and tickles his chin. When he drinks, he infallibly coughs in his glass, and besprinkles the company. Besides all this, he has strange tricks and gestures ; such as snuffing up his nose, making faces, putting his fingers in his nose, or blowing it and looking afterwards in his handkerchief, so as to make the company sick. His hands are troublesome to him, when he has not something in



them, and he does not know where to put them, they are in perpetual motion between his bosom and breeches : he does not wear his clothes, and, in fact does nothing, like other people. All this, I own not in any degree criminal ; but it is highly disagreeable and ridiculous in company, and ought most carefully to be avoided, by whoever desires to please.

From this account of what you should not do, may easily judge what you should do : and a due attention to the manners of people of fashion, and those who have seen the world, will make it habitual and familiar to you.

There is, likewise, an awkwardness of expression words most carefully to be avoided ; such as false gloss, bad pronunciation, old sayings, and common phrases ; which are so many proofs of having kept a long and low company. For example, if, instead of saying that tastes are different, and that every man has his own peculiar one, you should let off a proverb, and say, 'That what is one man's meat is another man's poison or else, Every one as they like, as the good man when he kissed his cow ; every one would be persuaded that you had never kept company with any body above footmen and house-maids.

Attention will do all this ; and without attention nothing is to be done : want of attention, which is really want of thought, is either folly or madness. You should not only have attention to every thing, but quickness of attention, so as to observe, at once, all people in the room, their motions, their looks, their words, and yet without staring at them, and seeming to be an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care ; and, on the contrary, what is called absence, which is a thoughtlessness, and want of attention about what is doing, makes a man so like either a fool or a madman, that, for my part, I see no real difference. A fool never has thought ; a madman loses it ; and an absent man is, for the time, without — Adieu !

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## POLITE EDUCATION.

### LETTER XXIV.

*On Vulgarity and Awkwardness.*

DEAR BOY,

Spa, August the 6th.

I AM very well pleased with the several performances you sent me, and still more with Mr Maittaire's letter, that accompanied them, in which he gives me a much better account of you than he did in his former. *Laudari a laudato viro\**, was always a commendable ambition; encourage that ambition, and continue to deserve the praises of the praise-worthy. While you do so, you shall have whatever you will from me; and when you cease to do so, you shall have nothing.

I am glad you have begun to compose a little; it will give you an habit of thinking upon subjects, which is at least as necessary as reading them: therefore pray send me your thoughts upon this subject:

*Non sibi, sed toti genitum se credere mundo*†:

It is a part of Cato's character in Lucan; who says, that Cato did not think himself born for himself only, but for all mankind. Let me know then, whether you think that a man is born only for his own pleasure and advantage, or whether he is not obliged to contribute to the good of the society in which he lives, and of all mankind in general. This is certain, that every man receives advantages from society, which he could not have if he were the only man in the world: therefore, is he not, in some measure, in debt to society? And is he not obliged to do for others what they do for him? You may do this in English or Latin, which you please; for it is the thinking part, and not the language, that I mind in this case.

I warned you, in my last, against those disagreeable tricks and awkwardnesses, which many people contract when they are young, by the negligence of their parents, and cannot get rid of them when they are old; such as odd motions, strange postures, and ungenteeled carriage. But there is likewise an awkwardness of the

\* To be praised by a praise-worthy man.

† To believe yourself born not for yourself, but for the world.

mind, that ought to be, and with care may be avoided as, for instance, to mistake or forget names; to speak of Mr. What-d'ye-call-him, or Mr. Thingum, or How d'ye-call-her, is excessively awkward and vulgar. To call people by improper titles and appellations is so too as, My Lord for Sir, and Sir for My Lord. To begin a story or narration, when you are not perfect in it and cannot go through with it, but are forced, possibly to say in the middle of it "I have forgotten the rest," is very unpleasant and bungling. One must be extremely exact, clear, and perspicuous, in every thing one says, otherwise, instead of entertaining or informing others, one only tires and puzzles them. The voice and manner of speaking, too, are not to be neglected: some people almost shut their mouths when they speak, and mutter so, that they are not to be understood; others speak so fast, and sputter, that they are not to be understood neither: some always speak as loud as if they were talking to deaf people; and others so low, that one cannot hear them. All these habits are awkward and disagreeable, and are to be avoided by attention: they are the distinguishing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how necessary it is to mind all these little things; for I have seen many people, with great talents, ill received, for want of having these talents too; and others well received only from their little talents, and who had no great ones.

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### LETTER XXV.

*Short Account of Paris....Oratory....Demosthenes.*

DEAR BOY,

**S**INCE my last, I have changed considerably for the better; from the desarts of Spa to the pleasures of Paris; which, when you come here, you will be better able to enjoy than I am. It is a most magnificent town not near so big as London, but much finer—the houses being much larger, and all built of stone. It was

only much enlarged, but embellished, by the magnificence of the last king, Lewis XIV; and a prodigious number of expensive buildings, and useful and charitable foundations, such as libraries, hospitals, schools, &c. will long remain the monuments of the magnificence of that prince. Though the people here are very gay and lively, they have attention to every thing, and always mind what they are about. I hope you do so too, now, and that my highest expectations of your improvement will be more than answered, at my return; for I expect to find you construe both Greek, and Latin, and likewise translate into those languages pretty readily; and also make verses in them both, with some little invention of your own. All this may be, if you please; and I am persuaded you would not have me disappointed. As to the genius of poetry, I own, if nature had not given it you, you cannot have it; for it is a true maxim, that *Poeta nascitur, non fit* §: but then, that is only as to the invention, and imagination, of a poet; for every body can, by application, make themselves masters of the mechanical part of poetry, which consists of the numbers, rhymes, measure, and harmony of verse. Ovid was born with such a genius for poetry, that he says, he could not help thinking in verse, whether he would or not; and that very often he spoke verses without intending it. It is much otherwise with oratory; and the maxim there, is *Orator fit* †: for it is certain, that, by study and application, every man can make himself a pretty good orator—eloquence depending upon observation and care. Every man, if he pleases, may chuse good words instead of bad ones, may speak properly instead of improperly, may be clear and perspicuous in his recitals, instead of dark and muddy; he may have grace instead of awkwardness in his motions and gestures; and, in short, may be a very agreeable, instead of a very disagreeable speaker, if he will take care and pains. And surely it is very well worth while to take a great deal of pains, to excel other men in that particular article in which they excel beasts.

§ The poet is born, and not formed by education.

† The orator is formed by study.

Demosthenes, the celebrated Greek orator, thought it so absolutely necessary to speak well, that though he naturally stuttered, and had weak lungs, he resolved by application and care, to get the better of those disadvantages. Accordingly, he cured his stammering by putting small pebbles into his mouth; and strengthened his lungs gradually, by using himself every day to speak aloud and distinctly for a considerable time. He likewise went often to the sea-shore, in stormy weather when the sea made most noise, and there spoke as loud as he could, in order to use himself to the noise and murmurs of the popular assemblies of the Athenians, before whom he was to speak. By such care, joined to the constant study of the best authors, he became at last the greatest orator of his own or any other age or country, though he was born without any one natural talent for it.—Adieu ! Copy Demosthenes.

## LETTER XXVI.

*Account of Marseilles.*

DEAR BOY,

Marseilles, September the 22

YOU find this letter dated from Marseilles, a seaport town in the Mediterranean sea. It has been famous and considerable, for these two thousand years at least, upon account of its trade and situation. It is called *Maffilia* in Latin, and distinguished itself, in favour of the Roman liberty, against Julius Cæsar. It was here, too, that Milo was banished, for killing Clodius. You will find the particulars of these facts, if you look in your Dictionary for the articles Marseilles and Milo. It is now a very large and fine town, extremely rich from its commerce; it is built in a semicircle round the port, which is always full of merchant-ships of all nations. Here the king of France keeps his galleys, which are very long ships rowed by oars, some of forty, some of fifty, and three-score oars. The people who row them are called galley slaves, and are either prisoners taken from the Turks, on the coast of

Africa, or criminals, who, for various crimes committed in France, are condemned to row in the galleys, either for life, or for a certain number of years. They are chained by the legs, with great iron chains, two and two together.

The prospect, for two leagues round this place is the most pleasing that can be imagined, consisting of high hills, covered with vineyards, olive trees, fig-trees, and almond-trees, with above six thousand little country houses interspersed, which they call here, *des Bastides*.

Within about ten leagues of this place, as you will find in the map, is Toulon, another sea port town upon the Mediterranean, not near so big as this, but much stronger; there most of the French men of war are built and kept, and likewise most of the naval stores, such as ropes, anchors, sails, masts, and whatever belongs to shipping.

If you look into your Geographical Dictionary for Provence, you will find the history of this country, which is worth your reading; and when you are looking in your Dictionary, look for Dauphiné too, which is the next province to this, and there you will find when Dauphiné was united to the crown of France, upon condition that the king of France's eldest son should always be called *le Dauphin*. You should, in truth, omit no one opportunity of informing yourself of modern history and geography, which are the common subjects of all conversation, and consequently it is a shame to be ignorant of them.

Since you have begun composition, I send you here another subject to compose a few lines upon:

*Nil conscire sibi, nulla pallescere culpa* §.

Whoever observes that rule, will always be very happy. May you do it!—Adieu!

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§ To have a clear conscience, and to have no crime to blush at

## LETTER XXVII.

*Modern History....Origin of the present Governments of Eu*  
 DEAR BOY,

SINCE you are now in modern history, it is necessary you should have a general notion of the origin of all present kingdoms and governments of Europe, which are the objects of modern history.

The Romans, as you very well know, were masters of all Europe, as well as of great part of Asia and Africa, till the third or fourth centuries; that is, about five or fifteen hundred years ago; at which time the Goths broke in upon them, beat them, made themselves masters of all Europe, and founded the several kingdoms of it.

These Goths were originally the inhabitants of the northern part of Europe, called Scandinavia, north of Sweden; part of which is to this day called Gothland, and belongs to Sweden. They were extremely numerous, and extremely poor; finding that their own barren, cold country, was unable to support such great numbers of themselves, they left it, and went out in swarms to seek their fortunes in better countries. When they came into the northern parts of Germany, they beat those who opposed them, and received those who were willing to submit to them, as many of those northern people did—such as the Vandals, the Huns, the Franks, who are all comprehended under the general name of Goths. Those who went westward were called the Visigoths; those who went eastward the Ostrogoths. Thus increasing in numbers and strength, they entirely overthrew the Roman empire, and made themselves masters of all Europe: and hence modern history begins with that part of the Goths, who were called the Franks, who settled themselves in Gaul, and called it France; and the Angli, another set of them, came over here into Britain, since which time it is called England.

The Goths were a brave but barbarous nation. Their business was war, and they had not the refinement of arts, sciences, and learning; on the contrary,

they had an aversion to them, and destroyed, wherever they went, all books, manuscripts, pictures, statues, and all records and monuments of former times; which is the cause that we have so few of those things now remaining: and at this time, a man that is ignorant of, and despises arts and sciences, is proverbially called, a Goth, or a Vandal.

The Gothic form of government was a wise one; for though they had kings, their kings were little more than generals in time of war, and had very little power in the civil government; and could do nothing without the consent of the principal people, who had regular assemblies for that purpose: whence our parliaments are derived.

Europe continued, for many centuries, in the grossest and darkest ignorance, under the government of the Goths; till at last, in the fifteenth century, that is about three hundred years ago, learning, arts, and sciences, revived a little, and soon afterwards flourished, under Pope Leo X. in Italy, and under Francis I. in France: what ancient Greek and Latin manuscripts had escaped the fury of the Goths and Vandals were then recovered and published; and painting and sculpture were carried to their highest perfection. What contributed the most to the improvement of learning, was the invention of printing, which was discovered at Haerlem in Holland, in the fifteenth century, in the year 1440, which is just three hundred years ago. Adieu!

Look in your Dictionary for the following articles;

Goths,	Vandales,
Visigoths,	Alaric.
Ostrogoths,	

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## LETTER XXVIII.

### *General Description of France.*

**F**RANCE, take it all in all, is the finest country in Europe; for it is very large, very rich, and very fertile; the climate is admirable; and never either to



hot, as in Italy and in Spain; nor too cold, as in Sweden and in Denmark. Towards the north, it is bounded by the Channel; and, towards the south, by the Mediterranean sea: it is separated from Italy by the Alps, which are high mountains, covered with snow the greatest part of the year; and divided from France by the Pyrenean mountains, which are also very high. France is divided into twelve governments or provinces, which are—

<i>Picardy,</i>	<i>Burgundy,</i>
<i>Normandy,</i>	<i>Lyonnois,</i>
<i>The Isle of France,</i>	<i>Guienne, or Gascony,</i>
<i>Champagne,</i>	<i>Languedoc,</i>
<i>Brittany,</i>	<i>Dauphiné,</i>
<i>Orléannois,</i>	<i>Provence.</i>

The French are generally very volatile; but in a brilliant sort of volatility: they are very brave. The government of France is an absolute monarchy, without other despotism; that is to say, the king does whatever he pleases, and the people are absolutely slaves.

#### *Picardy.*

Picardy is the most northern province of all France. It is an open country, and produces hardly any thing but corn. The capital town is Amiens. Abbeville is another town in that province, considerable for the manufactory of woollen cloths established there. Compiègne is also another good town, and a sea-port: there is usually land, in our passage from England to France.

#### *Normandy.*

Normandy joins Picardy; its largest towns are Rouen and Caen. This province produces vast quantities of apples, with which they make cyder. A wine, there, as well as in Picardy, they make but little; because, being so far northward, grapes will not ripen. The Normans are reckoned litigious, and fond of law-suits. If they are asked a question, they never return a direct answer; so that when a man gives an evasive answer, it is become a proverb to say, *He answers like a Norman.*

*The Isle of France.*

Paris, the capital of the whole kingdom, is in the Isle of France ; its situation is upon the Seine ; a small, and even a muddy river. It is a large town, but not by a great deal so big as London.

*Champagne.*

Rheims is the principal town of Champagne. In that town the kings of France are crowned. This province produces the best wine in France—Champaign.

*Brittany.*

Brittany is divided into high and low. In High Brittany is the town of Nantz, where the best brandy is made. Here is also St Malo, a very good sea-port. In Lower Brittany they speak a kind of language, which has less similitude to French than it has to Welsh.

*Orliannois.*

Orléannois contains several great and fine towns. Orleans, rendered famous by Joan of Arc, commonly called the Maid of Orleans, who drove the English out of France ; Blois, the situation of which is charming, and where the best French is spoken ; Tours, that contains a manufactory of thick lutestring, called *gros de Tours*.

*Burgundy.*

Dijon is the capital of this province : the wine, called Burgundy, is one of the best wines in France.

*Lyonnois.*

Lyons is the capital ; it is a very large fine town, and extremely rich, on account of the manufactures established here, of silks, and gold and silver stuffs, with which it supplies almost all Europe. Your fine silver waistcoat comes from thence.

*Guienne or Gascozy.*

There are many considerable towns in Guienne, as the town of Bourdeaux, which is very large and rich. Most of the wine drank at London, and called in English *port*, comes from thence. It is an excellent place

for good eating : you have there ortolans, and red partridge, in great abundance. In this province is the town of Perigueux, where they make delicious pasties of red partridge and truffles : Bayonne, whence come excellent hams. The Gascons are the most lively people in France, but rather inclined to lying and boasting, particularly upon the articles of sense and courage : so that it is said of a man who boasts, and is presumptuous, he is a Gascon.

*Languedock.*

Languedoc is the most southern province of France ; and consequently the warmest. It contains a great number of fine towns ; among others, Narbonne, famous for its excellent herry ; and Nîmes, celebrated on account of the ancient Roman amphitheatre, which is still to be seen. In this province is also situated the town of Montpellier, the air of which is so pure, and the climate so fine, that sick people, even from England, are often sent thither for the recovery of their health.

*Dauphiné.*

Grenoble is the capital town. The king of France's eldest son, who is always called Dauphin, takes his title from this province.

*Provence.*

Provence is a very fine province, and extremely fertile. It produces the best oil, with which it supplies other countries. The fields are full of orange, lemon, and olive trees. The capital is called Aix. In this province is, likewise, the town of Marseilles, a large and fine city, and celebrated sea-port, situated upon the Mediterranean : here the king of France's galleys are kept. Galleys are large ships with oars ; and those who row, are people condemned to it, as a punishment for some crime.

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## LETTER XXXIX.

*General description of Germany.*

**G**ERMANY is a country of vast extent : the southern parts are not unpleasant ; the northern exceedingly bad and desart. It is divided into ten districts, which are called the ten circles of the empire. The emperor is head, but not master of the empire ; for he can do but little without the consent of the electors, princes, and imperial free towns ; which, all together, form what is called the diet of the empire, that assembles in the town of Ratisbon.

There are nine electors ; which are,

The Elector of	{	<i>Mentz,</i>
		<i>Treves,</i>
		<i>Cologne,</i>
		<i>Bohemia,</i>
		<i>Bavaria,</i>
		<i>Saxony,</i>
		<i>Brandenburg,</i>
		<i>Palatine,</i>
		<i>Hanover.</i>

These nine elect the emperor ; for the empire is not hereditary : that is to say, the son does not succeed his father ; but, when an Emperor dies, those nine electors assemble, and chuse another. The electors are sovereign princes : those of Mentz, Treves, and Cologne, are ecclesiastics, being archbishops. The elector of Bohemia, is king of Bohemia, and his capital town Prague. The elector of Bavaria's capital is Munich. The elector of Saxony is the most considerable of all the electors, and his electorate the finest : Dresden is the capital, and a beautiful town. The elector of Brandenburg is also king of Prussia, and master of a great extent of country : the capital town of Brandenburg is Berlin. The two most considerable towns belonging to the elector Palatine, are Mannheim, and Dusseldorp. The elector of Hanover is also king of England ; the

capital town of that electorate is Hanover, a miserable capital of a miserable country.†

Besides the electors, there are other sovereign princes, and powerful ones—as the langrave of Hesse Cassel, the duke of Wirtemberg, &c.

[The rest of this geographical description of Germany, and the beginning of that of Asia, are unfortunately lost.]

### LETTER XXX.

*Queen of Hungary...Origin of the late Contests in Germany.*

DEAR EGY,

**I** ALWAYS write to you with pleasure, when I can write you with kindness; and with pain, when I am obliged to chide. You should, therefore, for my sake as well as your own, apply and behave yourself in such a manner, that I might always receive good accounts of you. The last I had from Mr. Maittaire was so good a one, that you and I are at present extremely well together; and I depend upon your taking care that we shall continue so.

I am sure you now hear a great deal of talk about the queen of Hungary, and the wars which she is and will be engaged in; it is therefore right that you should know a little of that matter. The last emperor Charles the Sixth, who was father to this queen of Hungary, was the last male of the house of Austria and fearing that, as he had no sons, his dominions might at his death, be divided between his daughters and consequently weakened, he settled them all upon his eldest daughter, the queen of Hungary, by a public act, which is called the pragmatic sanction: so that at the death of the emperor she succeeded to Austria, Bohemia, Silesia, Hungary, Transilvania, Stiria Carinthia, and the Tirol, in Germany; to all Flanders; and to Parma, Placentia, Milan, and Mantua, &c.

† His lordship is mistaken with regard to the country of Hanover which is tolerably good, rather pleasant, and not unfruitful.

## POLITE EDUCATION.

Italy, besides Tuscany, which is her husband's. The house of Austria is descended from Rodolph count of Hapsbourg, who, about seven hundred years ago, acquired the dutchy of Austria. His descendents, partly by conquest, and partly by advantageous marriages, increased their dominions so considerably, that Charles the Fifth, who was emperor about two hundred years ago, was at once in possession of the empire, Spain, the West Indies, almost all Italy, and the Seventeen Provinces, which before that time composed the dutchy of Burgundy. When he grew old, he grew weary of government, retired into a monastery in Spain, and divided his dominions between his son Philip the Second, King of Spain, and his brother Ferdinand, who was elected emperor in his room. To his son Philip he gave Spain and the West Indies, Italy, and the Seventeen Provinces. To his brother, all he had in Germany. From that time to this, the Emperors have constantly been elected out of the House of Austria, as the best able to defend and support the dignity of the empire. The duke of Tuscany, who, by his wife the queen of Hungary, is now in possession of many of those dominions, wants to be chosen emperor: but France, that was always jealous of the power of the House of Austria, supports the Elector of Bavaria, and wants to have him get some of those dominions from the queen of Hungary, and be chosen emperor: for which purpose they have now sent an army unto Bavaria to his assistance. This short account may enable you to talk the politics now in fashion; and if you have a mind to be more particularly informed about the House of Austria, look in your Historical Dictionary for Rodolphe de Hapsbourg, Autriche, and Charlequin. As Charles the Fifth inherited Spain by his mother, and the Seventeen Provinces by his grandmother, who, being only daughter of the last duke of Burgundy, brought them in marriage to his grandfather, the emperor Maximilian; the following distich was made upon the good fortune of the House of Austria in their marriages:

Bella gerant alii : tu, felix Austria, nube  
 Nam quæ Mars alius : dat tibi regna Venus. §

And so good night to you my young politician.

### LETTER XXXI.

*Account of the Pope.*

MY DEAR CHILD,

**A**S, in one description, which I sent you, I have mentioned the pope, I believe you will wish to know who that person is. The pope, then, is an old clergyman who calls himself the vicar of Jesus Christ; that is to say, the person who represents Jesus Christ upon earth and has the power of saving people, or of damning them. By virtue of this pretended power he grants indulgences; that is to say, pardons for sins: or he thunders out excommunications; this means sending people to the devil. The catholics, otherwise called papists, are silly enough to believe this. Besides which, they believe the pope to be infallible; that is, that he never can mistake; that whatever he says is true, and whatever he does is right. Another absurdity: the pope pretends to be the greatest prince in Christendom; and takes place of all kings. The protestant kings, however, do not allow this.

The pope creates the cardinals, who are seventy-two in number, and higher in rank than bishops and archbishops. The title given to the cardinal is, Your Excellence; and to the pope, Your Holiness. When the pope dies, the cardinals assemble to elect another, and that assembly is called a conclave. Whenever a person is presented to the pope, they kiss his foot, and not his hand, as we do to other princes. Laws, made by the pope, are called bulls. The palace he inhabits, and which is called the Vatican; and contains the finest library in the world.

§ Let others wage war, but thou, fortunate Austria, form treaties and alliances;  
 For the kingdoms which Mars gives to others, Venus bestows on thee.

## POLITE EDUCATION.

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the pope is, in reality, nothing more than bishop of Rome; but, on the one side, weakness and superstition, and on the other the artifice and ambition of the clergy, have made him what he is; that is to say, a considerable prince, and head of the catholic church. The protestants are not weak enough to give into all his offenses. We believe, and with reason, that God is infallible; and that he only can make people happy or miserable.

ieu! Divert yourself and be merry, there is nothing to be done.

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## LETTER XXXII.

*General View of English History.*

ENGLAND was originally called Britain, when the Romans, under Julius Cæsar, first invaded it: the Romans continued in Britain about four hundred

years. The Romans quitted Britain of themselves; and the Scotch, who went by the name of Picts (from *paint*, to paint) because they painted their skins, attacked the Britains, and beat them; upon which the Romans called over the Angli, a people of Saxony, to assist against the Picts. The Angli came and beat the Picts; but then beat the Britains too, and themselves masters of the kingdom, which, from their own name, they called Anglia, whence it was called England.

The Saxons divided England into seven kingdoms, which were called the Saxon Heptarchy, from *hepta*, seven, and *archos*, chief.

Afterwards the Danes invaded England, and made themselves masters of it; but were soon driven out, and the Saxon government restored.

The last invasion of England was by the Normans, under William the Conqueror, in 1066; that is, about a hundred years ago.

Though William came in by conquest, he did not



pretend to govern absolutely as a conqueror, but thought it his safest way to conform himself to the constitution of this country. He was a great man.

His son, William Rufus, so called because he had red hair, succeeded him. He was killed accidentally by one of his own people as he was hunting. He died without children, and was succeeded by his young brother, Henry the First.

Henry the First was a great king. As he had no sons, he was succeeded by his nephew Stephen.

Stephen was attacked by the empress Maud, who was daughter to Henry the First, and had consequently a better right to the crown than Stephen. He agreed to a treaty with her, by which she let him reign for his life; and he obliged himself to settle the crown after his death upon her son, Henry the Second, who in effect succeeded him.

Henry the Second was a very great king; he conquered Ireland, and annexed it to the crown of England. He was succeeded by his son, Richard the First.

Richard the First was remarkable by nothing but his playing the fool in a crusade to Jerusalem, a prevailing folly in those times, where the Christians thought to merit heaven by taking Jerusalem from the Turks. He was succeeded by John.

King John was oppressive and tyrannical; so that the people rose against him, and obliged him to give them a charter, confirming all their liberties and privileges which that charter subsists to this day, and is called Magna Charta. He was succeeded by his son, Henry the Third.

Henry the Third had a long but troublesome reign, being in perpetual disputes with the people and the nobles; sometimes beating, sometimes beaten. He was succeeded by his son, Edward the First.

Edward the First was one of the greatest kings of England. He conquered the principality of Wales and annexed it to the crown of England; since which time the eldest son of the king of England has always been prince of Wales. He beat the Scotch seven

tates. Many of our best laws were made in his reign. His son, Edward the Second, succeeded him.

Edward the Second was a wretched, weak creature, and always governed by favourites; so that he was deposed, put in prison, and soon afterwards put to death.

His son, Edward the Third, succeeded him, and was one of the greatest kings England ever had. He declared war against France; and with an army of thirty thousand men beat the French army of sixty thousand men, at the famous battle of Crecy, in Picardy, where above thirty thousand French were killed. His son, who was called the Black Prince, beat the French again at the battle of Poitiers, and took the king of France prisoner. The French had above threescore thousand men; and the Black Prince had but eight thousand. This king founded the order of the garter. His son, the Black Prince, died before him, so that he was succeeded by his grandson, Richard the Second, son to the Black Prince.

This Richard the Second had none of the virtues of his father, or grandfather, but was governed by favourites; was profuse, necessitous, and endeavoured to make himself absolute; so that he was deposed, put into prison, and soon after put to death by Henry the Fourth, who succeeded him, and who was the first of the House of Lancaster.

Henry the Fourth was descended from Edward the Third, by John of Gaunt, duke of Lancaster, and had consequently no hereditary right to the crown. He beat both the Scotch and Welsh. He was a considerable man.

Henry the Fifth, his son, succeeded him, and was, without dispute, one of the greatest kings of England, though he promised little while he was prince of Wales, for he led a dissolute and riotous life, even robbing sometimes upon the highway. But, as soon as he came to the throne, he left those shameful courses, declared war against France, and entirely routed the French army, six times more numerous than his own, at the famous battle of Agincourt, in Picardy. He died

## ELEMENTS OF A

ore he had completed the conquest of France ; a  
s succeeded by his son, Henry the Sixth, a min  
o was left under the guardianship of his uncles  
kes of Bedford and Gloucester.

Henry the Sixth was so little like his father, that  
n lost all that his father had got : and, though crow  
king of France, at Paris, was driven out of France  
l, of all his father's conquests, retained only Cal  
was a remarkable accident that gave the first turn

successes of the English, in France. They w  
ieging the town of Orleans, when an ordinary g  
led Joanné d'Arques, took it into her head that C  
l appointed her to drive the English out of Fran  
cordingly she attacked, at the head of the Fro  
ops, and entirely beat the English. The French  
; *La pucelle d'Orléans*]. She was afterwards taken  
English, and shamefully burnt for a witch. Her

l not better success in England ; for, being a w  
n himself, and entirely governed by his wife, he  
osed by Edward the Fourth, of the house of Yo  
o had the hereditary right to the crown.

Edward the Fourth did nothing considerable, exc  
aint the Scotch, whom he beat. He intended  
e attempted the recovery of France, but was p  
ated by his death. He left two sons under age ;  
est of which was proclaimed king, by the name  
ward the Fifth. But the duke of Gloucester, ti  
cle and guardian, murdered them both, to make v  
himself to the throne. He was Richard the Th  
nmonly called crooked-back Richard, because  
s crooked.

Richard the Third was so cruel and sanguinary, t  
soon became universally hated. Henry the Seven  
the house of Lancaster, profited of the general l  
l of the people to Richard, raised an army, and l  
chard at the battle of Bosworth-field, in Leices  
re, where Richard was killed.

Henry the Seventh was proclaimed king, and f  
er married the daughter of Edward the Fourth ;

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‡ The maid of Orléans.

whiting thereby the pretensions of both the houses of York and Lancaster; or, as they were then called, the white rose and the red: the white rose being the arms of the house of York; and the red rose the arms of the house of Lancaster. Henry the Seventh was a fullen, cunning, and a covetous king, oppressing his subjects to squeeze money out of them; and accordingly died unlamented, and immensely rich.

Henry the Eighth succeeded his father. His reign deserves your attention, being full of remarkable events, particularly that of the Reformation.

He was as profuse as his father was covetous, and soon spent in idle show and pleasures the great sums his father left him. He was violent and impetuous in all his passions, in satisfying which he stopped at nothing. He had married, in his father's lifetime, Catharine, princess of Spain, the widow of his elder brother prince Arthur; but growing weary of her, and being in love with Anne Boleyn, he was resolved to be divorced from his wife, in order to marry Anne. The pope would not consent to this divorce; at which Henry was so incensed, that he threw off the pope's authority in England, declared himself head of the church, and divorced himself. You must know, that in those days of popery and ignorance, the pope pretended to be above all kings, and to depose them when he thought proper. He was vice and head of the church, and disposed of bishoprics and ecclesiastical matters in every country in Europe. To which unreasonable pretensions all princes had been fools enough, more or less, to submit. But Henry put an end to those pretensions in England; and resolved to retain no part of popery that was inconsistent either with his passions or his interest; in consequence of which, he dissolved the monasteries and religious houses in England, took away the lands which pertained for himself, and distributed the rest among the considerable people of this country. This was the beginning of the Reformation in England, and happened about two hundred years ago. As it is necessary you should know what the Reformation is, I must tell you, that a little more

an two hundred years ago, all Europe were papists. It was one Martin Luther, a German Augustine Monk, who began in Germany to reform religion from the errors, absurdities, and superstitions of popery. Many Christian princes, particularly the elector of Saxony, embraced his doctrine, and protested against the church of Rome; whence they were called protestants. Read the article Luther in your Dictionary.

To return to Henry the Eighth; he married six wives, one after another, two of whom he beheld guilty of adultery, and put away two because he did not love them. He was for some time governed absolutely by his first minister, cardinal Wolsey, who was at last disgraced, and broke his heart.

He was succeeded by his son, Edward the Sixth, who was but nine years old; but his guardians being protestants, the Reformation was established in England. He died at fifteen years old, and was succeeded by his half sister, Mary.

Queen Mary was the daughter of Henry the Eighth by his first wife, Catharine of Spain. She was a zealous and cruel papist, imprisoned and burnt the protestants, and did all she could to root out the Reformation in England; but did not reign long enough to do so. She was married to Philip the Second of Spain; having no children, was succeeded by her sister, queen Elizabeth.

The reign of queen Elizabeth is, without dispute, the most glorious in the English history. She established the Reformation, encouraged trade and manufactures, and carried the nation to a pitch of happiness and glory it had never seen before, and has never since equalled. She defeated the fleet which Philip the Second of Spain sent to invade England, and which he called the Invincible Armada. She assisted the Dutch, who had revolted from the tyranny of the same king's government, and contributed to the establishment of the republic of the United Provinces. She was the first of the protestant cause in Europe. In her reign was made our first settlement in America, which we call Virginia, so called from her, because she was a virgin.

ver married. She beheaded her cousin, Mary, of Scotland, who was continually forming plots to dethrone her and usurp the kingdom. She reigned forty years, with glory to herself, and advancement to her kingdom. Lord Burleigh was her wife and minister during almost her whole reign. As she had no children, she was succeeded by her next heir, king James the First, the son of Mary of Scots, who was beheaded.

King James the First the family of the Stuarts on the throne, and supplied England three-and-twenty years with a very bad king. King James had some of the qualities of his predecessor queen Elizabeth, but had more faults and vices than a man, or even a king, can have.

He was a most notorious coward and liar, a pedant, thinking and calling himself wise, without being so in any degree; wanting always to make himself absolute, without either parts or courage to support it. He was the bubble of his favourites, who enriched, and always in necessity, himself. His reign was inglorious and shameful, and laid the foundation of all the mischief that happened under the reign of his son and successor, king Charles the First.

James the First, Scotland had a king, and was independent of England; but when king of Scotland when queen Elizabeth died, England and Scotland have from that time been united under the same kings.

King Charles the First succeeded his father, king James the First; and, though he was nothing very extraordinary, was still much better than his father, having more sense and more courage. He married a princess of France, daughter to Henry the Great, who, was a zealous papist, and a busy, meddling woman, who had a great influence over him, which contributed much to his misfortunes. He had learned from his father to think that he had a right to be absolute; and had the ambition, that his father wanted, to try for it. This led him to quarrel with parliaments, and attempt to govern without them, which no king has a right to do, if there was then spirit and virtue enough in the

nation to oppose it. He would likewise, by the advice of a hot-headed priest (archbishop Laud) establish the Common Prayer through the whole kingdom by force, to which the presbyterians would not submit. These, and many other violences, raised a civil war in the nation, in which he was beaten, and taken prisoner. A high court of justice was erected on purpose for his trial, where he was tried and condemned for high treason against the constitution; and was beheaded publicly, about one hundred years ago, at Whitehall, on the 30th of January. This action is much blamed; but, however, if it had not happened, we had had no liberties left.

After Charles's death, the parliament governed for a time; but the army soon took the power out of their hands; and then Oliver Cromwell, a private gentleman of Huntingdonshire, and a colonel in that army, usurped the government, and called himself the protector. He was a very brave, and a very able man, and carried the honour of England to the highest pitch of glory; making himself both feared and respected by all the powers in Europe. He got us the island of Jamaica from the Spaniards; and Dunkirk, which Charles the Second shamefully sold afterwards to the French. He died in about ten years after he had usurped the government, which he left to his son Richard, who, being a blockhead, could not keep it; so that king Charles the Second was restored, by the means of general Monk, who was then at the head of the army.

King Charles the Second, who, during the life of Cromwell, had been wandering about from one country to another, instead of profiting by his adversities, had only collected the vices of all the countries he had been in. He had no religion, or, if any, was a papist; and his brother, the duke of York, was a declared one. He gave all he had to whores and favourites; and was so necessitous, that he became a pensioner to France. He lived uneasily with his people and his parliament; and was at last poisoned. As he died without children, he was succeeded by his brother, the then duke of York.

king James the Second, was of a sour, cruel, and tyrannical disposition, and a zealous papist : he resolved once to be above the laws, make himself absolute, establish popery ; upon which the nation, very justly and justly, turned him out, before he had reigned four years ; and called the prince of Orange from abroad, who had married king James's eldest daughter Mary.

The prince and princess of Orange were then declared, by parliament, king and queen of England, by the title of king William the Third and queen Mary ; this is called the Revolution.

Queen Mary was an excellent princess ; but she died seven years before king William, without children. King William was a brave and warlike king : he would not have been glad of more power than he ought to have : his parliaments kept him within due bounds, against his will. To this revolution we again owe our liberty.

King William, dying without children, was succeeded by queen Anne, the second daughter of king James the Second.

The reign of queen Anne was a glorious one, by the success of her arms against France, under the duke of Marlborough. As she died without children, the family of the Stuarts ended in her ; and the crown went to the house of Hanover, as the next protestant family : that she was succeeded by king George the First, the first of the present king.

## LETTER XXXIII.

*Exhortation to Good-Behaviour in Company.*

Saturday.

ALTHOUGH I need not tell one of your age, experience, and knowledge of the world, how necessary good-bettering is, to recommend one to mankind ; yet, as the various occupations of Oreck and cricket, Latin pitch-farthing, may possibly divert your attention from this object, I take the liberty of reminding you of



it. It is good-breeding alone that can prepossess you in your favour at first sight ; more time being necessary to discover greater talents. This good-breeding, you know, does not consist in low bows and formal ceremony ; but in an easy, civil, and respectful behaviour. You will therefore take care to sit with complaisance, when you are spoken to ; to yourself at the lower end of the table, unless bid to sit higher ; to drink first to the lady of the house next to the master ; not to eat awkwardly or drink not to sit when others stand : and to do all this with an air of complaisance, and not with a grave, sour, or as if you did it all unwillingly. I do not mean a insipid smile, that fools have when they would be but an air of sensible good humour. I hardly any thing so difficult to attain, or so necessary to perfect good-breeding ; which is equally inconsistent with a stiff formality, an impertinent forwardness and an awkward bashfulness. A little ceremony is necessary ; a certain degree of firmness is absolutely so ; and an outward modesty is extremely becoming the knowledge of the world, and your own obligations, must, and alone can, tell you the proper duties of each.—Adieu !

## LETTER XXXIV.

*Good-Breeding....Marks of Respect....Civility to the Sex.*

DEAR BOY,

7

**G**OOD-BREEDING is so important an art in life, and so absolutely necessary for you, if you please, and be well received in the world, that I give you another lecture upon it, and possibly this will not be the last neither.

I only mentioned, in my last, the general rule of common civility, which, whoever does not observe, is as a bear, and be as unwelcome as one to any ; and there is hardly any body brutal enough

answer when they are spoken to, or not to say, Sir, or Madam, according to the rank of the people they speak to. But it is not enough not to be rude; you should be civil, and distinguished for your good-breeding. The first principle of this good-breeding is, never to say any thing that you think can be disagreeable to any body in company; but, on the contrary, you should endeavour to say what will be agreeable to them, and that in an easy and natural manner, without seeming to study for compliments. There is likewise such a thing as a civil look and a rude look; and you should look civil as well as be so; for if, while you are saying a civil thing, you look gruff and surly, as most English bumpkins do, nobody will be obliged to you for a civility that seemed to come so unwillingly. If you have occasion to contradict any body, or to set them right from a mistake, it would be very brutal to say, That is not so; I know better; or, You are out; but you should say, with a civil look, I beg your pardon, I believe you mistake, or, If I may take the liberty of contradicting you, I believe it is so and so; for, though you may know a thing better than other people, yet it is very shocking to tell them so directly, without something to soften it; but, remember particularly, that whatever you say, or do, with ever so civil an intention, a great deal consists in the manner and the look, which must be genteel, easy, and natural, and is easier to be felt than described.

Civility is particularly due to all women; and remember, that no provocation whatsoever can justify any man in not being civil to every woman; and the greatest man in England would justly be reckoned a brute, if he was not civil to the meanest woman. It is due to their sex, and is the only protection they have against the superior strength of ours. Observe the best and most well-bred of the French people, how agreeably they insinuate little civilities in their conversation. They think it so essential, that they call an honest and civil man by the same name, of *homme honnête*; and the Romans called civility *humanitas*, as thinking it inseparable from humanity; and depend upon

it, that your reputation and success in the world will, in a great measure, depend upon the degree of good-breeding you are master of. You cannot begin too early to take that turn, in order to make it natural and habitual to you ; which it is to very few Englishmen, who, neglecting it while they are young, find out, too late, when they are old, how necessary it is, and then cannot get it right.—Adieu !

## LETTER XXXV.

*Style... Admonitions to Diligence.*

DEAR BOY,

Dublin Castle, November the 21th.

I HAVE received your two letters, of the 26th October, and 2d November, both which were pretty correct ; excepting that you make use of the word disaffection to express want of affection, in which sense it is seldom or never used, but with regard to the government. People who are against the government are said to be disaffected ; but one never says, such a person is disaffected to his father, his mother, &c. though in truth it would be as proper ; but usage alone decides of language ; and that usage as I have observed before is, the usage of people of fashion and letters. The common people, in every country, speak their own language very ill ; the people of fashion (as they are called) speak it better, but not always correctly, because they are not always people of letters. Those who speak their own language the most accurately are those who have learning, and are at the same time in the polite world ; at least their language will be reckoned the standard of the language of that country. The grammatical rules of most languages are pretty nearly the same, and your Latin Grammar will teach you to speak English grammatically. But every language has its particular idioms and peculiarities, which are not to be accounted for, but, being established by usage, must be submitted to ; as, for instance, *How do you do ?* is absolute nonsense, and has no meaning at

out is used by every body, for, What is the state of our health? There are a thousand expressions of good and bad in every language, which, though infinitely various, yet, being universally received, it would be more absurd not to make use of them.—I had a letter by last post from Mr. Maittaire, in which he tells that your Greek Grammar goes on pretty well, but you do not retain Greek words, without which the Greek rules will be of very little use. This is want of memory, I am sure, but want of attention for all people remember whatever they attend they say, that “Great wits have short memories;” fools say, that only fools have short ones; because they are incapable of attention, at least to any thing that deserves it, and then they complain of want of memory.

It is astonishing to me that you have not an ambition to excel in every thing you do; which, by attending to each thing, and to no other at that time, you may easily bring about. Can any thing be more flat than to be acknowledged to excel in whatever you attempts? And can idleness and dissipation afford satisfaction equal to that? *Qui nil molitur ineptè\**, was said of Homer; and is the best thing that can be said of any body. Were I in your place, I protest I should be melancholy and mortified, if I did not both construe and play at pitch, better than any boy of my age, and in my own form. I like the epigram sent me last very well, and would have you in every exercise transcribe ten or a dozen lines out of some good author; I leave the choice of the subject, and of the age, to you. What I mean by it is, to make you so many shining passages of different authors, that writing them is the likeliest way of doing, provided you will but attend to them while you write.—Adieu! Work hard, or you will pass your time idly at my return.

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\* Who does nothing awkwardly.

ELEMENTS OF A  
LETTER XXXVI.

*Horace.. Style of the Augustan Age.. Epigram.*

DEAR BOY,

Dubiin, February the

I RECEIVED your letter, of the 11th, with great pleasure, it being well written in every sense. I am glad to find that you begin to taste Horace; the more you read him the better you will like him. His A Poetry is, in my mind, his master-piece; and the rules he there lays down are applicable to almost every part of life. To avoid extremes, to observe propriety, to consult one's own strength, and to be consistent from beginning to end, are precepts as useful for the merchant as for the poet. When you read it, have this observation in your mind, and you will find it holds true throughout. You are extremely welcome to my Tacitus, provided you make a right use of it; that is, provided you read it; but I doubt it is a little too difficult for you yet. He wrote in the time of Trajan, when the Latin language had greatly degenerated from the purity of the Augustan Age. Besides, he has a peculiar stiffness of Style, that often renders him obscure. He knew, and describes mankind perfectly well; that is the great and useful knowledge. You cannot apply yourself too soon, nor too carefully to it. The more you know men, the less you will trust them. Young people have commonly an unguarded openness and frankness; they contract friendships easily, are credulous to professions, and are always the dupes of them. If you would have your secret kept, keep it close yourself: and, as it is very possible that your friend may one day or other become your enemy, take care not to put yourself in his power while he is your friend. The same arts and tricks that boys will try upon you, for balls, bats, and half-pence, men will make use of with you, when you are a man, for other purposes.

Your French epigram is a pretty one. I will send you another in return, which was made upon a very insignificant obscure fellow, who left a

money in his will, for an epitaph to be made upon  
1.

Colas est mort de maladie—  
Tu veux que j'en pieure le sort ?  
Que diable veux-tu que j'en dise ?  
Colas vivoit ! Colas est mort ! ¶

t exposes perfectly well the silly vanity of a fellow,  
o, though he had never done any thing to be spoken  
in his life time, wanted to have something said of  
a after his death. I will give you, into the bargain, a  
y good English epitaph, upon a virtuous and beauti-  
young lady :

Underneath this stone doth lie,  
As much virtue as could die ;  
Which when alive, did vigour give,  
To as much beauty as could live.

Adieu ! Work hard ; for your day of trial draws  
11.

## LETTER XXXVII.

*Attention...Perspicuity...Distrust of Professions.*

Dublin Castle, March the 10th

AM very glad you went to hear a trial in the Court  
King's Bench, and still more so, that you made the  
per animadversions upon the inattention of many of  
people in the court. As you observed, very well,  
indecency of that inattention, I am sure you will  
er be guilty of any thing like it yourself. There is  
furer sign in the world of a little, weak mind, than  
tention. Whatever is worth doing at all is worth  
ng well ; and nothing can be done well without at-  
tion. It is the sure answer of a fool, when you ask  
a about any thing that was said or done, where he  
s present, that, Truly he did not mind it.—And why  
not the fool mind it ? What had he cite to do

¶ Colas is dead—  
You wish what I should write his epitaph ?  
What shall I say ?  
Colas lived ! Colas is dead !

there, but to mind what was doing? A man of sense sees, hears, and retains every thing that passes where he is. I desire I may never hear you talk of not minding, nor complain, as most fools do, of a treacherous memory. Mind not only what people say, but how they say it; and, if you have any sagacity, you may discover more truth by your eyes than by your ears. People can say what they will, but they cannot look just as they will; and their looks frequently discover what their words are calculated to conceal. Observe, therefore, people's looks carefully, when they speak, not only to you, but to each other. I have often guessed, by people's faces, what they were saying, though I could not hear one word they said. The most material knowledge of all, I mean the knowledge of the world, is never to be acquired without great attention; and I know many old people, who, though they have lived long in the world, are but children still as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in some degree, the truth, and give a general exterior resemblance to almost every body. Attention and sagacity must see through that veil, and discover the natural character. You are of an age, now, to reflect, to observe and compare characters, and to arm yourself against the common arts, at least, of the world. If a man, with whom you are but barely acquainted, to whom you have made no offers, nor given any marks of friendship, makes you, on a sudden, strong professions of his, receive them with civility, but do not repay them with confidence; he certainly means to deceive you; for one man does not fall in love with another at sight. If a man uses strong protestations or oaths, to make you believe a thing, which is of itself so likely and probable that the bare saying of it would be sufficient, depend upon it he lies, and is highly interested in making you believe it; *otherwise he would not take so much pains.*—Adieu!

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POLITE EDUCATION.

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LETTER XXXVIII.

*Learning... Good-Breeding, &c.*

1807,

Dublin, March the 23<sup>d</sup>.

I'm glad you are sensible the book I mentioned requires more than one new edition before it can be corrected, but, as you promise to co-operate with me, I am at least hopes of publishing a pretty good edition of it in six or fix years time. I must have the text very correct, and the character very fair; both which must chiefly your care: as for the notes, which I fancy you desire should be bank-notes, I believe I must provide them; which I am very willing to do, if the subject deserves them.

You call upon me for the partiality of an author to his own works; but take this along with you, that the best authors are always the most partial to their own works; but a good author is the severest critic of his compositions; therefore, as I hope that, in this, I am a good author, I can tell you, I shall always be correcting, and never think my work perfect entirely. To leave allegory, which should never be long (it may be this has been too long) I tell you very honestly, that I both expect and require a great deal of you; and if you should disappoint me, I would advise you to expect much from me. I ask nothing of you but what is entirely in your own power, to be honest, a learned, and a well-bred man. As for the success, I cannot, I will not doubt it: I think you know very well the infamy, the horrors, and the misfortunes, which always attend a dishonest and dishonourable man. Success to learning, that is wholly in your own power; success will bring it about; and you must have it. Good-breeding is the natural result of common sense and common observation. Common sense teaches you civility, and observation teaches you the manner of it, which makes it good-breeding. To tell the truth, I do not know any thing you fail in so much as in this last: and a very great failing it is, though you have not yet seen enough of the world



be well-bred, you have sense enough to know what it is to be civil ; but I cannot say that you endeavour much to be so. It is with difficulty that you bring yourself to do the common offices of civility, which should always seem willing and natural. Good night, Sir !

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## LETTER XXXIX.

*The Female Sex....Not to attack Bodies of People.*

DEAR BOY.

April the 5

**B**EFORE it is very long. I am of opinion, that you will both think and speak more favourably of women than you do now. You seem to think, that, from Edward downwards, they have done a great deal of mischief. As for that lady, I give her up to you ; but, since her time, history will inform you, that men have done much more mischief in the world than women ; and, to speak the truth, I would not advise you to trust either, more than is absolutely necessary. But this I will advise you to, which is, never to attack whole bodies of any kind for, besides that all general rules have their exceptions, you unnecessarily make yourself a great number of enemies, by attacking a *corps* collectively. Among women, as among men, there are good as well as bad, and, it may be, full as many, or more good, than among men. This rule holds as to lawyers, soldiers, parsons, courtiers, citizens, &c. They are all men, subject to the same passions and sentiments, differing only in the manner, according to their several educations ; and it would be as imprudent as unjust to attack any of them by the lump. Individuals forgive sometimes ; but bodies and societies never do. Many young people think it very genteel and witty to abuse the clergy ; in which they are extremely mistaken. All general reflections, upon nations and societies, are *the trite, thread-bare jokes* of those who set up for wit *without having any*, and so have recourse to common *place*. Judge of individuals from your own know-

ledge of them, and not from their sex, profession, or denomination.

Though at my return, which I hope will be very soon, I shall not find your feet lengthened, I hope I shall find your head a good deal so, and then I shall not much mind your feet. In two or three months after my return, you and I shall part for some time: you must go to read men, as well as books, of all languages and nations. Observation and reflection will then be very necessary for you. We will talk this matter over fully when we meet; which, I hope, will be in the last week of this month; till when, I have the happiness of being  
Your most faithful parent.

## LETTER XL.

*Directions in Travelling...Swiss Cantons.*

DEAR BOY,

Bath, September the 29th

**I** RECEIVED by the last mail your letter of the 23d, from Heidelberg; and am very well pleased to find that you inform yourself of the particulars of the several places you go through. You do mighty right to see the curiosities in those several places; such as the golden bull at Frankfort, the tun at Heidelberg, &c. Other travellers see them and talk of them—it is very proper to see them too: but *seeing* is the least material object of travelling; *hearing* and *knowing* are the essential points. Therefore pray let your inquiries be chiefly directed to the knowledge of the constitution and particular customs of the places at which you reside, or through which you pass. Whom they belong to, by what right and tenure, and since when; in whom the supreme authority is lodged; and by what magistrates, and in what manner, the civil and the criminal justice is administered. It is likewise necessary to get as much acquaintance as you can, in order to observe the characters and manners of the people; for though human-nature is in truth the same through the whole human species, yet it is so differently modifie

and varied, by education, habit, and different customs, that one should, upon a slight and superficial observation, almost think it different.

As I have never been in Switzerland myself, I must desire you to inform me, now and then, of the constitution of that country. As, for instance, do the thirteen cantons, jointly and collectively, form one government, where the supreme authority is lodged; or is each canton sovereign in itself, and under no tie or constitutional obligation of acting in common concert with the other cantons? Can any one canton make war or alliances with a foreign power, without the consent of the other twelve, or at least a majority of them? Can any one canton declare war against another? If every canton is sovereign and independent in itself, in whom is the supreme power of that canton lodged? Is it in one man, or in a certain number of men? If in one man, what is he called? If in a number, what are they called; senate, council, or what? I do not suppose that you yet can know these things yourself; but a very little inquiry, of those who do, will enable you to answer me these few questions in your next. You see, I am sure, the necessity of knowing these things thoroughly, and, consequently, the necessity of conversing much with the people of the country, who alone can inform you rightly; whereas most of the English, who travel, converse only with each other, and consequently know no more, when they return to England, than they did when they left it. This proceeds from *mauvaise honte* \*, which makes them ashamed of going into company; and frequently too from the want of the necessary language (French) to enable them to bear their part in it. As for the *mauvaise honte*, I hope you are above it. Your figure is like other people's; I suppose you will take care that your dress shall be so too, and to avoid any singularity. What then should you be ashamed of? And why not go into a mixed *company*, with as much ease, and as little concern, as you would go into your own room? Vice and ignor-

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\* False shame.

are the only things I know which one ought to be  
 ned of : keep but clear of them, and you may go  
 where without fear or concern. I have known  
 people, who, from feeling the pain and inconven-  
 es of this *mauvaise honte*, have rushed into the oth-  
 treme, and turned impudent ; as cowards some-  
 grow desperate from the excess of danger : but  
 oo is carefully to be avoided ; there being noth-  
 more generally shocking than impudence. The  
 um between these two extremes marks out the  
 bred man ; he feels himself firm and easy in all  
 anies ; is modest without being bashful, and stea-  
 ithout being impudent : if he is a stranger, he ob-  
 s, with care, the manners and ways of the people  
 nost esteemed at that place, and conforms to them  
 complaisance. Instead of finding fault with the  
 ms of that place, and telling the people that the  
 ish ones are a thousand times better (as my coun-  
 en are very apt to do) he commends their table,  
 drefs, their houses, and their manners, whenever  
 es occasion for commendation. This degree of  
 laisance is neither criminal nor abject, and is but  
 all price to pay for the good-will and affection of  
 eople you converse with. As the generality of  
 le are weak enough to be pleased with these little  
 s, those who refuse to please them, so cheaply,  
 in my mind, weaker than they. There is a very  
 y little French book, written by l'abbé de Belle-  
 s, entitled, *L'Art de plaire dans la Conversation* \* ; and,  
 gh I confess that it is impossible to reduce the art  
 asing to a system, yet this book is not wholly use-  
 I dare say you may get it at Geneva, if not at  
 anne, and I would advise you to read it. But this  
 iple I will lay down, that the desire of pleasing is  
 ut half the art of doing it ; the rest depends only  
 the manner, which attention, observation, and  
 enting good company, will teach. But if you are  
 careles, and indifferent whether you please or  
 lepend upon it you never will please.

This letter is insensibly grown too long ; but, as always flatter myself that my experience may be of use to your youth and inexperience, I throw out, as occurs to me, and shall continue to do so, every thing that I think may be of the least advantage to you this important and decisive period of your life.—G. preserve you !

## LETTER XLI.

*Exhortation to Diligence in acquiring Knowledge.*

DEAR BOY,

Bath, October the 4

**T**HOUGH I employ so much of my time in writing to you, I confess, I have often my doubts, whether it to any purpose, I know how unwelcome advice generally is ; I know that those who want it most, like it and follow it least ; and I know, too, that the advice of parents, more particularly, is ascribed to the moroseness, the imperiousness, or the garrulity of old-age. But then, on the other hand, I flatter myself, that your own reason (though too young as yet to suggest much to you of itself) is, however, strong enough to enable you, both to judge of, and receive plain truths. I flatter myself (I say) that your own reason, young as it is, must tell you, that I can have no interest but your own in the advice I give you ; and that, consequently, you will at last weigh and consider it well ; in which case some of it will, I hope, have its effect. Do not think that I mean to dictate as a parent ; I only mean to advise as a friend, and an indulgent one too : and do not apprehend that I mean to check your pleasures ; which, on the contrary, I only desire to be the guide, not the censor. Let my experience supply your want of it, and clear your way, in the progress of your youth, of those thorns and briars which scratched and disfigured me in the course of mine.

I have so often recommended to you attention and application to whatever you learn, that I do not mean ~~now~~ *them* now as duties ; but I point them out to you

s conducive, nay, absolutely necessary to your pleasures ; for can there be a greater pleasure than to be universally allowed to excel those of one's own age and manner of life ? And, consequently, can there be any thing more mortifying than to be excelled by them ? In this latter case, your shame and regret must be greater than any body's, because every person knows the uncommon care which has been taken of your education, and the opportunities you have had of knowing more than others of your age. I do not confine the application which I recommend, singly to the view and emulation of excelling others (though this is a very sensible pleasure and a very warrantable pride) but I mean likewise to excel in the thing itself ; for, in my mind, one may as well not know a thing at all, as know it but imperfectly. To know a little of any thing gives neither satisfaction or credit ; but often brings disgrace or ridicule.

Mr. Pope says, very truly,

A little knowledge is a dangerous thing ;  
 Drink deep, or taste not the Castalian spring.

And what is called a smattering of every thing, infallibly constitutes a coxcomb. I have often, of late, reflected what an unhappy man I must now have been, if I had not acquired in my youth some fund and taste of learning. What could I have done with myself, at this age, without them ? I must, as many ignorant people do, have destroyed my health and faculties by sitting away the evenings ; or, by wasting them frivolously in the tattle of every-day company, must have exposed myself to the ridicule and contempt of those with whom I associated ; or, lastly, I must have hanged myself, as a man once did, for weariness of putting on and pulling off his shoes and stockings every day. My books, and only my books, are now left me ; and I daily find what Cicero says of learning, to be true : *Hæc studia, sicut he, adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium, ac saluti præbent dele*

*tant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur* \*.

I do not mean, by this, to exclude conversation out of the pleasures of an advanced age ; on the contrary, it is a very great, and a very rational pleasure, at all ages ; but the conversation of the ignorant is no conversation, and gives even them no pleasure : they tire of their own sterility, and have not matter enough to furnish them with words to keep up a conversation.

Let me, therefore, most earnestly recommend to you, to hoard up, while you can, a great stock of knowledge ; for though, during the period of youth, you may not have occasion to spend much of it ; yet you may depend upon it, that a time will come, when you will want it to maintain you. Public granaries are filled in plentiful years ; not that it is known that the next, or the second, or third year, will prove a scarce one ; but because it is known, that, sooner or later, such a year will come, in which the grain will be wanted.

I will say no more to you upon this subject ; you have Mr. Harte with you to enforce it ; you have reason to assent to the truth of it. Do not imagine that the knowledge, which I so much recommend to you, is confined to books, pleasing, useful, and necessary, as that knowledge is : but I comprehend in it, the great knowledge of the world, still more necessary than that of books. In truth, they assist one another reciprocally ; and no man will have either perfectly, who has not both. The knowledge of the world is only to be acquired in the world, and not in a closet. Books alone will never teach it you ; but they will suggest many things to your observation, which might otherwise escape you ; and your own observations upon mankind, when compared with those which you will find in books, will help you to fix the true point.

To know mankind well, requires full as much atten-

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\* These studies improve youth and amuse old age ; they adorn prosperity, and afford a refuge and consolation in adversity ; they delight at home, and are no impediment abroad ; they render night less gloomy ; they are cheerful companions on a journey, and entertain us in our rural retirements.

and application as to know books, and, it may be, sagacity and discernment. I am, at this time, surrounded with many elderly people, who have all led their whole lives in the great world, but with levity and inattention, that they know no more of now than they did at fifteen. Do not flatter yourself therefore, with the thoughts that you can acquire knowledge in the frivolous chit-chat of idle company: no, you must go much deeper than that. You must look *into* people as well as *at* them. Almost all are born with all the passions, to a certain degree; but almost every man has a prevailing one, to which the others are subordinate. Search every one for that ruling passion; pry into the recesses of his heart, observe the different workings of the same passion in different people. And when you have found out the ruling passion of any man, remember never to trust him, where that passion is concerned.

I would desire you to read this letter twice over, but I much doubt whether you will read once to the end of it. I will trouble you no longer now; but we shall have more upon this subject hereafter.—Adieu!

## LETTER XLII.

*Negligence...Absence of Mind in Company.*

MR BOY,

Bath, October the 9<sup>th</sup>.

OUR distresses in your journey from Heidelberg to Schaffhausen, your lying upon straw, your blacked, and your broken *berline*\*, are proper seasonings to the greater fatigues and distresses which you must meet in the course of your travels; and if one had a regard to moral life, one might call them the samples of accidents, rubs, and difficulties, which every man meets with in his journey through life. In this journey the understanding is the *voiture*† that must carry you through; and in proportion as that is stronger or

\* A carriage.

† Conveyance.



weaker, more or less in repair, your journey will be better or worse ; though, at best, you will not then find some bad roads, and some bad inns. Take care, therefore, to keep that necessary *voiture* in good repair ; examine, improve, and strengthen it every day : it is in the power, and ought to be the duty of every man to do it ; he that neglects it, deserves it, and certainly will feel, the fatal effects of that negligence.

*Apropos* of negligence ; I must say something to you upon that subject. You know I have often told you that my affection for you was not a weak, warm one ; and, far from blinding me, it makes me but too quick-sighted, as to your faults : those it is not my right, but my duty, to tell you of ; and your duty and your interest to correct them. I have not the strict scrutiny which I have made into you, (thank God) hitherto not discovered any gross faults in the heart, or any particular weakness of the head. I have discovered laziness, inattention, and indifference — faults which are only pardonable in old men, and in the decline of life, when health and spirits fail, I have no kind of claim to that sort of tranquility. But a man should be ambitious to shine, and excel ; active, and indefatigable in the means of doing it. Like *Cæsar*, *Nil actum reputans, si quid superesset agere*. You seem to want that *vivida vis animi* †, which excites most young men to please, to shine, to excel. Without the desire and the pains necessary to be considered, depend upon it, you never can be so ; as, without the desire and attention necessary to please, you never can please. *Nullum numen abest, si sit prudentia* ‡, unquestionably true, with regard to every thing in poetry ; and I am very sure that any man of common understanding may, by proper culture, care, attention, and labour, make himself whatever he pleases, a good poet. Your destination is the great an-

\* Thought he had done nothing while any thing remained to be done.

† The strong force of the mind.

‡ No protecting power is wanting, if prudence be employed.

your immediate object is the affairs, the inter-  
 and the history, the constitutions, the customs,  
 manners, of the several parts of Europe. In  
 y man of common sense may, by common ap-  
 n, be sure to excel. Ancient and modern his-  
 ; by attention, easily attainable. Geography  
 ronology the same; none of them requiring  
 common share of genius or invention. Speak-  
 writing, clearly, correctly, and with ease and  
 are certainly to be acquired, by reading the best  
 with care, and by attention to the best living

These are the qualifications more particular-  
 lary for you, which you may be possessed of if  
 ase; and which, I tell you fairly, I shall be very  
 t you, if you are not; because, as you have the  
 in your hands, it will be your own fault only.  
 re and application are necessary to the acquir-  
 hese qualifications, without which you can nev-  
 considerable, nor make a figure in the world,  
 e not less necessary with regard to the lesser ac-  
 hments, which are requisite to make you agree-  
 d pleasing in society. In truth, whatever is  
 doing at all, is worth doing well; and nothing  
 done well without attention:

t is commonly called an absent man, is general-  
 r a very weak; or a very affected man; but be-  
 ch he will, he is, I am sure, a very disagreeable  
 company. He fails in all the common offices of  
 ; he seems not to know those people to-day  
 hom yesterday he appeared to live in intimacy.  
 es no part in the general conversation; but, on  
 trary, breaks into it from time to time, with some  
 his own, as if he awaked from a dream. This  
 d before) is a sure indication, either of a mind  
 c that it is not able to bear above one object at a  
 r so affected, that it would be supposed to be  
 engrossed by, and directed to some very great  
 portant objects. Sir Isaac Newton, Mr. Locke,  
 may be) five or six more since the creation of  
 ld, may have had a right to absence, from that  
*thought which the things they were investiga-*

ting required. But if a young man, and a man of the world, who has no such avocations to plead, will claim and exercise that right of absence in company, his pretended right should, in my mind, be turned into an involuntary absence, by his perpetual exclusion out of company. However frivolous a company may be, still, while you are among them, do not show them, by your inattention, that you think them so; but rather take their tone, and conform in some degree to their weakness, instead of manifesting your contempt for them. There is nothing that people bear more impatiently, or forgive less, than contempt; and an injury is much sooner forgotten than an insult. • If therefore you would rather please than offend, rather be well than ill spoken of, rather be loved than hated; remember to have that constant attention about you, which flatters every man's little vanity; and the want of which, by mortifying his pride, never fails to excite his resentment, or at least his ill-will. For instance, most people (I may say all people) have their weaknesses; they have their aversions and their likings to such and such things; so that, if you were to laugh at a man for his aversion to a cat or cheese (which are common antipathies) or, by inattention and negligence, to let them come in his way, where you could prevent it, he would, in the first case, think himself insulted, and, in the second, slighted—and would remember both: whereas your care to procure for him what he likes, and to remove from him what he hates, shows him, that he is at least an object of your attention; flatters his vanity, and makes him possibly more your friend than a more important service would have done. With regard to women, attentions still below these are necessary, and, by the custom of the world, in some measure due, according to the laws of good-breeding.

My long and frequent letters which I send you, in great doubt of their success, put me in mind of certain papers, which you have very lately, and I formerly, sent up to kites, along the string, which we call messengers; some of them the wind used to blow away, others were torn by the string, and but few of them got up

fuck to the kite. But I will content myself now, and then, if some of my present messengers do but to you.—Adieu !

## LETTER XLIII.

*On Pleasure...Review of his own Life.*

R. B. Y.,

London, March the 27th.

PLEASURE is the rock which most young people open ; they launch out with crowded sails in quest but without a compass to direct their course, or it sufficient to steer the vessel ; for want of which, and shame, instead of pleasure, are the returns of a voyage. Do not think that I mean to snarl at pleasure, like a stoic ; no, I mean to point it out, and commend it to you, like an Epicurean : I wish you a deal ; and my only view is to hinder you from seeking it.

The character which most young men first aim at is, that of a man of pleasure ; but they generally take it upon trust ; and instead of consulting their own taste and inclinations, they blindly adopt whatever those whom they chiefly converse are pleased to call by the name of pleasure ; and a man of pleasure, in the vulgar acceptance of that phrase, means only a beastly rascal, an abandoned whore-master, and a profligate rascal and curser. As it may be of use to you, I am unwilling, though at the same time ashamed, to confess that the vices of my youth proceeded much more from my silly resolution of being what I heard called a man of pleasure, than from my own inclinations. I naturally hated drinking ; and yet I have often drunk, with disgust at the time, attended by great sickness the next day, only because I then considered drinking as a necessary qualification for a fine gentleman, a man of pleasure.

The same as to gaming. I did not want money, and consequently had no occasion to play for it ; but I got play another necessary ingredient in the com-

position of a man of pleasure, and accordingly I plunged into it without desire, at first ; sacrificed a thousand real pleasures to it, and made myself solidly uneasy by it, for thirty the best years of my life.

I was even absurd enough, for a little while, to swear, by way of adorning and completing the shining character, which I affected ; but this folly I soon laid aside, upon finding both the guilt and the indecency of it.

Thus seduced by fashion, and blindly adopting nominal pleasures, I lost real ones ; and my fortune impaired, and my constitution shattered, are, I must confess, the just punishment of my errors.

Take warning then by them ; chuse your pleasures for yourself, and do not let them be imposed upon you. Weigh the present enjoyment of your pleasures against the necessary consequences of them, and then let your own common sense determine your choice.

Were I to begin the world again, with the experience which I now have of it, I would lead a life of real, not of imaginary pleasure. I would enjoy the pleasures of the table, and of wine ; but stop short of the pains inseparably annexed to an excess in either. I would not, at twenty years, be a preaching missionary of abstemiousness and sobriety ; and I should let other people do as they would, without formally and sententiously rebuking them for it ; but I would be most firmly resolved not to destroy my own faculties and constitution, in complaisance to those who have no regard to their own. I would play to give me pleasure, but not to give me pain ; that is, I would play for trifles, in mixed companies, to amuse myself, and conform to custom ; but I would take care not to venture for sums, which, if I won, I should not be the better for ; but, if I lost, should be under a difficulty to pay ; and, when paid, would oblige me to retrench in several other articles ; not to mention the quarrels which deep play commonly occasions.

*I would pass some of my time in reading, and the rest in the company of people of sense and learning, and chiefly those above me : and I would frequent the mixed companies of men and women of fashion, which*

though often frivolous, yet they unbend and refresh the mind, not uselessly, because they certainly polish and soften the manners.

These would be my pleasures and amusements, if I was to live the last thirty years over again; they are rational ones; and moreover I will tell you they are really the fashionable ones; for the others are not, in truth, the pleasures of what I call people of fashion, but of those who only call themselves so. Does good company care to have a man reeling drunk among them? Or to see another tearing his hair, and blaspheming, for having lost, at play, more than he is able to pay? Or a whore-master with half a nose, and crippled by coarse and infamous debauchery? No: those who practice, and much more those who brag of them, make no part of good company; and are most unwillingly, if ever, admitted into it.

I have not mentioned the pleasures of the mind (which are the solid and permanent ones) because they do not come under the head of what people commonly call pleasures; which they seem to confine to the senses. The pleasure of piety, of virtue, of charity, and of learning, is true and lasting pleasure; with which I hope you will be well and long acquainted.—Adieu!

## LETTER XLIV.

*Attention to one Thing at a Time.*

DEAR BOY,

London, April the 14th.

**I**F you feel half the pleasure from the consciousness of doing well, that I do from the information I have lately received in your favour from Mr. Harte, I shall have little occasion to exhort or admonish you any more, to do what your own satisfaction and self-love will sufficiently prompt you to. Mr. Harte tells me that you attend, that you apply to your studies, and that, beginning to understand, you begin to taste them. This pleasure will increase, and keep pace with your attention; so that the balance will be greatly to your advantage.

tage. You may remember, that I have always earnestly recommended to you, to do what you are about, be that what it will; and to do nothing else at the same time. Do not imagine, that I mean by this, that you should attend to and plod at your book all day long; far from it: I mean that you should have your pleasures too; and that you should attend to them, for the time, as much as to your studies; and, if you do not attend equally to both, you will neither have improvement nor satisfaction from either. A man is fit for neither business nor pleasure, who either cannot or does not, command and direct his attention to the present object, and, in some degree, banish, for that time, all other objects from his thoughts. If, at a party of pleasure, a man were to be solving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a very poor figure in that company; or if, in studying a problem in his closet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician. There is time enough for every thing, in the course of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time. The pensionary de Witt, who was torn to pieces in the year 1672, did the whole business of the republic, and yet had time left to go to assemblies in the evening, and sup in company. Being asked, How he could possibly find time to go through so much business, and yet amuse himself in the evenings as he did: he answered, There was nothing so easy; for that it was only doing one thing at a time, and never putting off any thing till to-morrow that could be done to day. This steady and undissipated attention to one object is a sure mark of a superior genius; as hurry, bustle, and agitation, are the never-failing symptoms of a weak and frivolous mind. When you read Horace, attend to the justness of his thoughts, the happiness of his diction, and the beauty of his poetry; and do not think of Puffendorf *De Homine et Cive* §: and when you are reading Puffendorf, do not think of Mad-

ne de St. Germain ; nor of Puffendorf, when you are talking to Madame de St. Germain.

Mr. Harte informs me, that he has reimbursed you part of your losses in Germany ; and I consent to his reimbursing you the whole, now that I know you deserve it. I shall grudge you nothing, nor shall you want any thing, that you desire, provided you deserve : so that, you see, it is in your own power to have whatever you please.

There is a little book which you read here with Monsieur Coderc, entitled *Maniere de bien penser dans les ouvrages d'esprit*, † written by Père Bouhours. I wish you would read this book again, at your leisure hours ; for it will not only divert you, but likewise form your taste, and give you a just manner of thinking.— Adieu !

## LETTER XLV.

*Directions to a Young Traveller.*

DEAR BOY,

London, June the 30th.

I WAS extremely pleased with the account, which you gave me in your last, of the civilities that you received in your Swiss progress ; and I have wrote, by this post, to Mr. Burnaby, and to the *Avoyer*, to thank them for their parts. If the attention you met with pleased you, as I dare say it did, you will, I hope, draw this general conclusion from it, that attention and civility please all those to whom they are paid ; and that you will please others, in proportion as you are attentive and civil to them.

Bishop Burnet wrote his travels through Switzerland ; and Mr. Stanyan, from a long residence there, has written the best account, yet extant, of the Thirteen Cantons ; but those books will be read no more, I presume, after you shall have published your account of that country. I hope you will favour me with one of the first copies. To be serious ; though I do not de-

† The manner of forming a good judgment concerning works of polite literature.



fire that you should immediately turn author, and oblige the world with your travels; yet, wherever you go, I would have you as curious and inquisitive as you did intend to write them. I do not mean, that you should give yourself so much trouble to know the number of houses, inhabitants, sign-posts, tomb-stones of every town you go through; but that you should inform yourself, as well as your stay will permit you whether the town is free, or to whom it belongs, or in what manner; whether it has any peculiar privileges or customs; what trade or manufactures; and such other particulars as people of sense desire to know. An there would be no manner of harm, if you were to take memorandums of such things in a paper book, to help your memory. The only way of knowing all these things is, to keep the best company, who can best inform you of them.

I am just now called away; so good-night!

## LETTER XLVI.

*Superstition...Lying.*

DEAR BOY,

London, September the 21<sup>st</sup>

**I** RECEIVED by the last post your letter of the 8<sup>th</sup> and I do not wonder that you were surpris'd at the credulity and superstition of the papists at Eidfielden, and at their absurd stories of their chapel. But remember, at the same time, that errors and mistakes, however gross, in matters of opinion, if they are sincere, are to be pitied; but not punished, nor laugh'd at. The blindness of the understanding is as much to be pitied as the blindness of the eyes; and there is neither jest nor guilt in a man's losing his way in either case. Charity bids us set him right, if we can, by arguments and persuasions; but Charity, at the same time forbids either to punish or ridicule his misfortune. Every man's reason is, and must be his guide; and may as well expect, that every man should be of one size and complexion, as that he should reason just

Every man seeks for truth ; but God only knows who has found it. It is, therefore, as unjust to persecute, as it is absurd to ridicule, people for those several opinions which they cannot help entertaining upon the conviction of their reason. It is the man who tells, or who acts a lie, that is guilty, and not he who honestly and sincerely believes the lie. I really know nothing more criminal, more mean, and more ridiculous, than lying. It is the production either of malice, cowardice, or vanity ; and generally misses of its aim in every one of these views ; for lies are always detected sooner or later. If I tell a malicious lie, in order to affect any man's fortune or character, I may indeed injure him for some time ; but I shall be sure to be the greatest sufferer myself at last ; for, as soon as ever I am detected (and detected I most certainly shall be) I am blasted for the infamous attempt ; and whatever is said afterwards, to the disadvantage of that person, however true, passes for calumny. If I lie, or equivocate, (for it is the same thing) in order to excuse myself for something that I have said or done, and to avoid the danger or the shame that I apprehend from it, I discover at once, my fear, as well as my falsehood ; and only increase, instead of avoiding, the danger and the shame ; I show myself to be the lowest and the meanest of mankind, and am sure to be always treated as such. Fear, instead of avoiding invites danger ; for concealed cowards will insult known ones. If one has had the misfortune to be in the wrong, there is something noble in frankly owning it ; it is the only way of atoning for it, and the only way of being forgiven. Equivocating, evading, shuffling, in order to remove a present danger or inconveniency, is something so mean, and betrays so much fear, that whoever practises them, always deserves to be, and often will be kicked. There is another sort of lies, inoffensive enough in themselves, but wonderfully ridiculous : I mean those lies which a mistaken vanity suggests, that defeat the very end for which they are calculated, and terminate in the humiliation and confusion of their author, who is sure to be detected. These are chiefly narrative and historical lies, all intended to do infinite

honour to their author. He is always the hero of own romances; he has been in dangers from which nobody but himself ever escaped; he has seen with own eyes whatever other people have heard or read he has had more *bonnes fortunes* than ever he knew men; and has ridden more miles post, in one day, than ever courier went in two. He is soon discovered, as soon becomes the object of universal contempt and ridicule. Remember then, as long as you live, nothing but strict truth can carry you through the world, with either your conscience or your honour wounded. It is not only your duty, but your interest as a proof of which, you may always observe, that the greatest fools are the greatest liars. For my own part I judge of every man's truth by his degree of understanding.

This letter will, I suppose, find you at Leipzig; where I expect and require from you attention and accuracy in both which you have hitherto been very deficient. Remember that I shall see you in the summer; I will examine you most narrowly; and will never forgive nor forgive those faults which it has been in your power to prevent or cure: and be assured, that I have many eyes upon you at Leipzig, besides Mr. Harte's. Adieu!

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### LETTER XLVII.

#### *Knowledge of the World.*

DEAR BOY,

London, October the

BY your letter of the 18th past, I find that you are a tolerable good landscape painter, and can present several views of Switzerland to the curious. I am very glad of it, as it is a proof of some attention; but I hope you will be as good a portrait painter, which is a much more noble science. By portraits, you will easily judge that I do not mean the outlines and the coloring of the human figure, but the inside of the head and mind of man. This science requires more at

Observation, and penetration, than the other ; as it is infinitely more useful. Search therefore, with the greatest care, into the characters of all those you converse with ; endeavour to discover their dominant passions, their prevailing weaknesses, their vices, their follies, and their humours ; with all the good and wrong, wise and silly springs of human action which make such inconsistent and whimsical behaviour in our rational creatures. A moderate share of pains, with great attention, will infallibly make these your discoveries. This is the true knowledge of the world ; and the world is a country which nobody can get to know by description ; one must travel through it oneself to be acquainted with it. The scholar, who sits in the dust of his closet talks or writes of the world, knows no more of it, than that orator did of war, who vainly endeavoured to instruct Hannibal in it. The world and camps are the only places to learn the world. There alone all kinds of characters resort, and human nature is seen in all the various shapes and modes. Education, custom, and habit give it : whereas, in other places, one local mode generally prevails, which produces a seeming, though not a real, sameness of character. For example, one general mode distinguishes an university, another a trading town, a third a court town, and so on ; whereas at a capital, where the prince or the supreme power resides, some of all the various modes are to be seen, and seen in action exerting their utmost skill in pursuit of their several objects. Human nature is the same all over the world ; but its operations are so varied by education and habit, that one must see it in all its dresses, in order to be intimately acquainted with it. The passion of ambition, for instance, is the same in a courtier, a soldier or an ecclesiastic ; but, from their different education and habits, they will take very different methods to satisfy it. Civility, which is a disposition to accommodate and oblige others, is essentially the same in every country : but *good-breeding*, as it is called, which is the *manner of exerting that disposition*, is different in every country, and merely local ; and even

man of sense imitates and conforms to that local breeding of the place which he is at. A composure and flexibility of manners is necessary in the court of the world ; that is, with regard to all things which are not wrong in themselves. The *versatile ingenium* \* is the most useful of all. It can turn itself instantly from one object to another, assuming the proper manner for each. It can be serious with the grave, cheerful with the gay, and trifling with the frivolous. Endeavour by all means, to acquire this talent, for it is a great one.

As I hardly know any thing more useful, than to see from time to time, pictures of one's-self drawn by the hands of other people, I send you here a sketch of you drawn at Lausanne, while you were there, and sent over here by a person who little thought that it would ever fall into my hands ; and indeed it was by the greatest accident in the world that it did.

## LETTER XLVIII.

### *Caution against hasty and improper Friendships.*

DEAR BOY,

London, October the

**P** EOPLE of your age, have commonly an unguarded frankness about them ; which makes them the prey and bubbles of the artful and the experienced. They look upon every knave, or fool, who tells them that he is their friend, to be really so ; and pay a profession of simulated friendship, with an indiscreet and unbounded confidence, always to their loss, and to their ruin. Beware, therefore, now that you are coming into the world, of these proffered friendships. Receive them with civility, but with great incredulity too ; and pay them with civility, but not with confidence. Do not let your vanity and self-love, persuade you to suppose that people become your friends at

\* Accommodating disposition.

fight, or even upon a short acquaintance. Real friendship is a slow grower; and never thrives, unless ingrafted upon a stock of known and reciprocal merit. There is another kind of nominal friendship, among young people, which is warm for the time, but, by good luck, of short duration. This friendship is hastily produced, by their being accidentally thrown together, and pursuing the same course of riot and debauchery. A fine friendship truly! and well cemented by drunkenness and lewdness. It should rather be called a conspiracy against morals and good manners, and be punished as such by the civil magistrate. However, they have the impudence, and the folly, to call this confederacy a friendship. They lend one another money, for bad purposes; they engage in quarrels, offensive and defensive, for their accomplices; they tell one another all they know, and often more too; when, of a sudden, some accident disperses them, and they think no more of each other, unless it be to betray, and laugh at their imprudent confidence. Remember to make a great difference between companions and friends; for a very complaisant and agreeable companion may, and often does, prove a very improper, and a very dangerous friend. People will, in a great degree, and not without reason, form their opinion of you, upon that which they have of your friends; and there is a Spanish proverb, which says, very justly, *Tell me whom you live with, and I will tell you who you are.* One may fairly suppose, that a man, who makes a knave or a fool of his friend, has something very bad to do, or to conceal. But, at the same time that you carefully decline the friendship of knaves and fools, if it can be called friendship, there is no occasion to make either of them your enemies, wantonly, and unprovoked; for they are numerous bodies; and I would rather chuse a secure neutrality, than alliance, or war, with either of them. You may be a declared enemy to their vices and follies, without being marked out by the mas a personal one. Their enmity is the next dangerous thing to their friendship. Have a real reserve with almost every body; and have a seeming re-

serve with almost nobody; for it is very disagreeable to seem reserved, and very dangerous not to be so. Few people find the true medium; many are ridiculously mysterious and reserved upon trifles; and many imprudently communicate all they know.

The next thing to the choice of your friends is the choice of your company. Endeavour, as much as you can, to keep company with people above you. Then you rise, as much as you sink with people below you. For (as I have mentioned before) you are, whatever the company you keep is. Do not mistake, when I say company above you, and think that I mean with regard to their birth; that is the least consideration: but I mean with regard to their merit, and the light in which the world considers them.

There are two sorts of good company; one, which is called the *beau monde* †, and consists of those people who have the lead in courts, and in the gay part of life: the other consists of those who are distinguished by some peculiar merit, or who excel in some particular and valuable art or science. For my own part, I used to think myself in company as much above me when I was with Mr. Addison and Mr. Pope, as if I had been with all the princes in Europe. What I mean by low company, which should by all means be avoided is the company of those, who, absolutely insignificant and contemptible in themselves, think they are honoured by being in your company, and who flatter every vice and every folly you have, in order to engage you to converse with them. The pride of being the first of the company is but too common; but it is very silly and very prejudicial. Nothing in the world lets down a character more, than that wrong turn.

You may possibly ask me, whether a man has it all ways in his power to get into the best company? and how?—I say, Yes, he has, by deserving it; provided he is but in circumstances which enable him to appear upon the footing of a gentleman. Merit and good *breeding* will make their way every where. Know

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† The fashionable world.

edge will introduce him, and good-breeding will en-  
 lear him to the best companies ; for, as I have often  
 told you, politeness and good-breeding are absolutely  
 necessary to adorn any, or all other good qualities or  
 talents. Without them, no knowledge, no perfection  
 whatsoever, is seen in its best light. The scholar, with-  
 out good-breeding, is a pedant ; the philosopher, a  
 cynic ; the soldier, a brute ; and every man disagree-  
 able.

## LETTER XLIX.

*The Art of Pleasing.*

DEAR BOY,

London, October the 16th.

**T**HE art of pleasing is a very necessary one to pos-  
 sess ; but a very difficult one to acquire. It can hardly  
 be reduced to rules ; and your own good-sense and ob-  
 servation will teach you more of it than I can. Do as  
 you would be done by, is the surest method that I  
 know of pleasing. Observe carefully what pleases you  
 in others, and probably the same things in you will  
 please others. If you are pleased with the complai-  
 sance and attention of others to you, depend upon it,  
 the same complaisance and attention, on your part,  
 will equally please them. Take the tone of the com-  
 pany that you are in, and do not pretend to give it ; be  
 serious or gay, as you find the present humour of the  
 company : this is an attention due from every indivi-  
 dual to the majority. Do not tell stories in company ;  
 there is nothing more tedious and disagreeable : if by  
 chance you know a very short story, and exceedingly ap-  
 plicable to the present subject of conversation, tell it in  
 as few words as possible ; and even then throw out that  
 you do not love to tell stories : but that the shortness of  
 it tempted you. Of all things, banish the egotism out  
 of your conversation, and never think of entertaining  
 people with your own personal concerns, or private af-  
 fairs ; though they are interesting to you, they are te-  
 dious and impertinent to every body else : besides that



one cannot keep one's own private affairs too secret. Whatever you think your own excellences may be, do not affectedly display them in company; nor labour as many people do, to give that turn to the conversation which may supply you with an opportunity of exhibiting them. If they are real, they will infallibly be discovered, without your pointing them out yourself and with much more advantage. Never maintain an argument with heat and clamour, though you think or know yourself to be in the right; but give your opinion modestly and coolly, which is the only way to convince; and if that does not do, try to change the conversation, by saying, with good humour, "We shall hardly convince one another, nor is it necessary that we should; so let us talk of something else."

Remember that there is a local propriety to be observed in all companies; and that what is extremely proper in one company, may be, and often is, highly improper in another.

The jokes, the *bons mots*, the little adventures, which may do very well in one company, will seem flat and tedious, when related in another. The particular characters, the habits, the cant of one company, may give merit to a word, or a gesture, which would have none at all if divested of those accidental circumstances. Here people very commonly err; and, fond of something that has entertained them in one company, and in certain circumstances, repeat it with emphasis in another, where it is either insipid, or, it may be, offensive, by being ill-timed, or misplaced. Nay, they often do it with this silly preamble—"I will tell you an excellent thing;" or, "I will tell you the best thing in the world." This raises expectations, which, when absolutely disappointed, make the relator of this excellent thing look, very deservedly, like a fool.

If you would particularly gain the affection and friendship of particular people, whether men or women, do justice to what you find out to be their predominant excellency, if they have one, and be tender to their prevailing weakness, which every body has, w

less it is of the nature of vice, or you can mend them by reproof. Cardinal Richelieu, who was undoubtedly the ablest statesman of his time, or perhaps of any other, had the idle vanity of being thought the best poet too: he envied the great Corneille his reputation, and ordered a criticism to be written upon the *Cid*. Those, therefore, who flattered skilfully, said little to him of his abilities in state affairs, or at least but *en passant*, and as it might naturally occur. But the incense which they give him, the smoke of which, they knew, would turn his head in their favour, was as a *buë esprit*, and a poet. Why? Because he was sure of one excellency, and distrustful as to the other. Every man's prevailing vanity may be easily discovered by observing his favourite topic of conversation; for every man talks most of what he has most a mind to be thought to excel in. The late Sir Robert Walpole, (who was certainly an able man) was little open to flattery upon that head; for he was in no doubt himself about it; but his prevailing weakness was, to be thought to have a polite and happy turn of galantry, of which he had undoubtedly less than any man living; it was his favourite and frequent subject of conversation; which proved to those who had any penetration, that it was his prevailing weakness. Do not mistake me, and think that I mean to recommend to you abject and criminal flattery: no; flatter nobody's vices or crimes: on the contrary, abhor and discourage them. But there is no living in the world without a complaisant indulgence for people's innocent weaknesses.

There are little attentions, likewise, which are infinitely engaging, and which sensibly affect that degree of pride and self-love which is inseparable from human-nature, as they are unquestionable proofs of the regard and consideration which we have for the persons to whom we pay them. As, for example, to observe the little habits, the likings, the antipathies, and the tastes, of those whom we would oblige, and then take care to provide them with the one, and to secure them from the other; giving them, genteely, to under-

stand, that you had observed they liked such a dish, or such a room; for which reason you had prepared it or, on the contrary, that having observed they had a aversion to such a dish, a dislike to such a person &c. you had taken care to avoid presenting them. Such attention, to such trifles, obliges much more than greater things, as it makes people think themselves almost the only objects of your thoughts and care.

These are some of the arcana necessary for your initiation in the great society of the world. I wish had known them better at your age; I have paid the price of three-and-fifty years for them; and shall not grudge it, if you reap the advantage.

Adieu!

## LETTER L.

*On Travelling and Employment of time.*

DEAR BOY,

London, October the 30th

I AM very well pleased with your *Itinerarium*, which you sent me from Ratisbon. It shows me that you observe and inquire as you go, which is the true end of travelling. Those who travel heedlessly from place to place, observing only their distance from each other and attending only to their accommodation at the inn at night, set out fools, and will certainly return so. Those who only mind the raree-shows of the place which they go through, such as steeples, clocks, tower houses, &c. get so little by their travels, that they might as well stay at home. But those who observe and inquire into the situation, the strength, the weakness, the trade, the manufactures, the government and constitution of every place they go to; who frequent the best companies, and attend to the several manners and characters; those alone travel with advantage: and as they set out wise, return wiser.

I would advise you always to get the shortest descri-

For history of every place where you make any journey; and such a book however imperfect, will still give you matter for inquiry; upon which you may get better information from the people of the place. For example, while you are at Leipzig, get a short account (and to be sure there are many books) of the present state of that town, with regard to its magistrates, its police, its privileges, &c. and inform yourself more minutely, upon all those points, in conversation with the most intelligent people.

Do the same thing afterwards with regard to the Electorate of Saxony: you will find a short history of it in Puffendorff's Introduction, which will give you a general idea of it, and point out to you the proper objects of a more minute inquiry. In short, be curious, inquisitive, as to every thing; listlessness and indolence are always blameable, but at your age, they are unpardonable. Consider how precious, and how important for all the rest of your life, are your moments for these next three or four years, and do not lose one of them. Do not think I mean that you should study all day long; I am far from advising or requiring it: but I desire that you would be doing something or other all day long; and not neglect half hours or quarters of hours, which, at the year's end, amount to a great sum. For instance, there are many short intervals in the day, between studies and pleasures: instead of sitting idle and yawning, in those intervals, pick up any book, though ever so trifling a one, even down to a jest book; it is still better than doing nothing. I knew once a very covetous sordid fellow who used frequently to say, "Take care of the pence; for the pounds will take care of themselves." This was a just and sensible reflection in a merchant. I recommend to you to take care of minutes; hours will take care of themselves. I am very sorry that many people lose two or three hours every day, by not taking care of the minutes. Never look any portion of time whatsoever too short to be employed; something or other may always be done.

## ELEMENTS OF A

do I call pleasures idleness, or time lost, pro-  
ntrary, a certain portion of a rational being; on  
se pleasures, is very usefully employed. Such are  
public spectacles, and good company; but then,  
require attention, or else your time is quite lost.  
ere are a great many people, who think them-  
s employed all day, and who, if they were to cast  
their accounts at night, would find that they had  
e just nothing. They have read two or three hours  
hanically, without either attending to what they  
d, and, consequently, without retaining it, or rea-  
ing upon it. Hence they faunter into company,  
hout taking any part in it, and without observing  
e characters of the persons, or the subjects of th  
onversation; but are either thinking of some trifl  
oreign to the present purpose, or, often, not thinki  
t all; which silly and idle suspension of thought th  
ould dignify with the name of abience and c  
traction. They go afterwards, it may be, to the pl  
where they gape at the company and the light  
but without minding the very thing they went  
the play.

Pray do you be as attentive to your pleasures  
your studies. In the latter, observe and reflect up  
you read; and in the former, be watchful and at  
to all that you see and hear; and never have it t  
as a thousand fools do, of things that were said an  
before their faces, "That, truly, they did no  
them, because they were thinking of something  
Why were they thinking of something else?  
they were, why did they come there? The  
that the fools were thinking of nothing. Rem  
do what you are about, be that what it will  
ther worth doing well, or not at all. Where  
are, have (as the low, vulgar expression is)  
and your eyes about you. Listen to every  
is said, and see every thing that is done.  
keep all these observations to yourself, for  
private use, but rarely communicate them

Observe without being thought an observer ; for, otherwise, people will be upon their guard before you.

Consider seriously, and follow carefully, I beseech you, my dear child, the advice which from time to time I have given, and shall continue to give you ; it is at once the result of my long experience, and the effect of my tenderness for you. I can have no interest it but yours. You are not yet capable of wishing yourself half so well as I wish you ; follow, therefore, for a time at least, implicitly, advice which you cannot suspect, though possibly you may not yet see the particular advantages of it : but you will one day feel them. Adieu !

## LETTER LI.

*Learning and Pedantry.*

DEAR BOY,

Bath, February the 22 d.

EVERY excellency, and every virtue, has its kindred vice or weakness ; and, if carried beyond certain bounds, sinks into the one or the other. Generosity often runs into profusion, œconomy into avarice, courage into rashness, caution into timidity, and so on :—inasmuch that, I believe, there is more judgment required for the proper conduct of our virtues, than for avoiding their opposite vices. Vice, in its true light, is so deformed, that it shocks us at first sight ; and would hardly ever seduce us, if it did not, at first sight wear the mask of some virtue. But virtue is, in itself, so beautiful, that it charms us at first ; engages us more and more upon further acquaintance ; and, as with other beauties, we think exceeds impossible : it is here that judgment is necessary, to moderate and direct the effects of an excellent cause. I shall apply this reasoning, at present, not to any particular virtue, but to an excellency, which, for want of judgment, is often the cause of ridiculous and blameable effects ; I mean great learning, which, if not accompanied with sound judgment frequently carries us into error, pride, and pedantry

As I hope you will possess that excellency in its utmost extent, and yet without its too common failings, the hints, which my experience can suggest, may probably not be useless to you.

Some learned men, proud of their knowledge, only speak to decide, and give judgment without appeal. The consequence of which is, that mankind, provoked by the insult, and injured by the oppression, revolt; and, in order to shake off the tyranny, even call the lawful authority in question. The more you know, the modest you should be; and (by the way) that modesty is the surest way to eminence. If you would convince others, be open to conviction yourself.

Others, to show their learning, or often from the prejudices of a school-education, where they hear of nothing else, are always talking of the ancients, as something more than men, and of the moderns as something less. They are never without a classic or two in their pockets: they stick to the old good-sense; they read none of the modern trash: and will show you plainly, that no improvement has been made, in any one art or science, these last seventeen hundred years. I would by no means have you disown your acquaintance with the ancients; but still less would I have you boast of an exclusive intimacy with them. Speak of the moderns without contempt, and of the ancients without idolatry; judge them all by their merits, but not by their ages; and if you happen to have an Elzevir classic in your pocket, neither show it nor mention it.

Some great scholars, most absurdly draw all their maxims, both for public and private life, from what they call parallel cases in the ancient authors, without considering, that, in the first place, there never were, since the creation of the world, two cases exactly parallel; and, in the next place, that there never was a case, stated, or even known, by any historian, with every one of its circumstances; which however, ought to be known, in order to be reasoned from. Reason upon the case itself, and the several circumstances that attend it, and act accordingly; but not from the authority of

ient poets or historians. Take into your consideration, if you please, cases seemingly analogous, but : them as helps only, not as guides. We are really prejudiced by our educations, that, as the ancients ided their heroes, we deify their mad men : of which, h all due regard to antiquity, I take Leonidas and rtius to have been two distinguished ones. And a solid pedant would, in a speech in parliament, tive to a tax of two-pence in the pound upon some nmodity or other, quote those two heroes as exam- s of what we ought to do, and suffer for our coun- . I have known these absurdities carried so far, by ple of injudicious learning, that I should not be rised if some of them were to propose, while we re at war with the Gauls, that a number of geese uld be kept in the Tower, upon account of the infi- e advantage which Rome received, in a parallel e, from a certain number of geese in the Capi- . This way of reasoning, and this way of speaking, ll always form a poor politician, and a puerile de- imer.

There is another species of learned men, who, though dogmatical and supercilious, are not less impertin- it. These are the communicative and shining pe- ts, who adorn their conversation, even with women, happy quotations of Greek and Latin ; and who e contracted such a familiarity with the Greek and an authors, that they call them by certain names epithets denoting intimacy ;—as, old Homer ; that rogue Horace ; Maro, instead of Virgil ; and Naso, ead of Ovid. These are often imitated by cox- nbs, who have no learning at all, but who have got e names, and some scraps of ancient authors by rt, which they improperly and impertinently retail ll companies, in hopes of passing for scholars. If, refore, you would avoid the accusation of pedantry, one hand, or the suspicion of ignorance, on the oth- abstin from learned ostentation. Speak the lan- ge of the company you are in ; speak it purely, and arded with any other. Never seem wiser, nor more ed, than the people you are with. Wear your



learning, like your watch, in a private pocket ; not pull it out, and strike it, merely to show t have one. If you are asked what o'clock it is, but do not proclaim it hourly and unasked, watchman.

Upon the whole, remember that learning (Greek and Roman learning) is a most useful ; cessary ornament ; which it is shameful not to be of ; but, at the same time, most carefully avoid errors and abuses which I have mentioned, and too often attend it. Remember too, that great knowledge is still more necessary than ancient that you had better know perfectly the present the old state of Europe ; though I would have y acquainted with both.

I have this moment received your letter of th Though, I confess, there is no great variety present manner of life, yet materials can n wanting for a letter ; you see, you hear, or ye something new every day ; a short account of with your own reflections thereupon, will mak letter very well. But, since you desire a subject send me an account of the Lutheran establish Germany, their religious tenets, their churchment, the maintenance, authority, and titles c clergy.

## LETTER LII.

*Graceful Manner and Behaviour....Inquiries concern man).*

DEAR BOY,

Bath, March

**I** MUST, from time to time, remind you of have often recommended to you, and of what ye not attend to too much ; be graceful in your m *The different effects of the same thing, said o when accompanied or abandoned by them, is inconceivable.* They prepare the way to the *nd the heart has such an influence over th*

standing, that it is worth while to engage it in our interest. From your own observation, reflect what a disagreeable impression an awkward address, a slovenly figure, an ungraceful manner of speaking, whether fluttering, muttering, monotony, or drawling; an unattentive behaviour, &c. make upon you, at first sight, in a stranger, and how they prejudice you against him, though, for ought you know, he may have great intrinsic sense and merit. And reflect, on the other hand, how much the opposites of all these things prepossess you, at first sight, in favor of those who enjoy them. You wish to find all good qualities in them, and are in some degree disappointed if you do not. Observe carefully, then, what displeases or pleases you in others, and be persuaded, that in general, the same things will please or displease them in you. Having mentioned laughing, I must particularly caution you against it. Frequent and loud laughter is the characteristic of folly and ill-manners; it is the manner in which the mob express their silly joy, at silly things; and they call it being merry. In my mind, there is nothing so illiberal, and so ill-bred, as audible laughter. True wit, or sense, never yet made any body laugh; they are above it: they please the mind, and give a cheerfulness to the countenance. But it is low buffoonery, or silly accidents, that always excite laughter: and that is what people of sense and breeding should show themselves above. A man's going to sit down, in the supposition that he has a chair behind him, and falling down upon his breech for want of one, sets a whole company a laughing, when all the wit in the world would not do it—a plain proof, in my mind, how low and unbecoming a thing laughter is. Laughter is easily restrained, by a very little reflection; but, as it is generally connected with the idea of gaiety, people do not enough attend to its absurdity. Many people, at first from awkwardness and *mauvaise honte*, have got a very disagreeable and silly trick of laughing whenever they speak: and I know a man of very good parts, Mr. Waller, who cannot say the commonest thing without laughing; which makes those, who do not know him

take him at first for a natural fool. This, and many other very disagreeable habits, are owing to *mauvaise honte* at their first setting out in the world. They are ashamed in company, and so disconcerted, that they do not know what they do, and try a thousand tricks to keep themselves in countenance; which tricks afterwards grow habitual to them. Some put their fingers in their nose, others scratch their head, others twirl their hats; in short, every awkward ill-bred body has his trick. But the frequency does not justify the thing; and all these vulgar habits and awkwardness, though not criminal indeed, are most carefully to be guarded against, as they are great bars in the way of the art of pleasing. Remember, that to please is almost to prevail, or at least a necessary previous step to it. You, who have your fortune to make, should more particularly study this art. You had not, I must tell you, when you left England, *les manieres previnantes* †; and I must confess they are not very common in England: but I hope that your good sense will make you acquire them abroad. If you desire to make yourself considerable in the world (as, if you have any spirit, you do) it must be entirely your own doing: for I may very possibly be out of the world at the time you come into it. Your own rank and fortune will not assist you; your merit and your manners can, alone, raise you to figure and fortune. I have laid the foundations of them, by the education which I have given you; but you must build the superstructure yourself.

I must now apply to you for some information, which I dare say you can, and which I desire you will give me.

Can the elector of Saxony put any of his subjects to death for high treason, without bringing them first to their trial in some public court of justice?

Can he, by his own authority, confine any subject in prison as long as he pleases, without trial?

Can he banish any subject out of his dominions by his own authority?

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† Commanding manners.

Can he lay any tax whatsoever upon his subjects, without the consent of the States of Saxony? And what are those states? How are they elected? What orders do they consist of? Do the clergy make part of them? And when and how often do they meet?

If two subjects of the elector's are at law, for an estate situated in the electorate, in what court must this suit be tried? And will the decision of that court be final, or does there lie an appeal to the Imperial Chamber at Wetzlaer?

What do you call the two chief courts, or two chief magistrates, of civil and criminal justice?

What is the common revenue of the electorate, one year with another?

What number of troops does the elector now maintain? And what is the greatest that the electorate is able to maintain?

I do not expect to have all these questions answered at once; but you will answer them in proportion as you get the necessary and authentic information.

You are, you see, my German oracle; and I consult you with so much faith, that you need not, like the oracles of old, return ambiguous answers; especially as you have this advantage over them, too, that I only consult you about past and present, but not about what is to come.

I wish you a good Easter fair at Leipfig. See, with attention, all the shops, drolls, tumblers, rope-dancers, and *hoc genus omne*: but inform yourself more particularly of the several parts of trade there.—Adieu!

## LETTER LIII.

*Instructions for reading History.*

DEAR BOY,

London, March the 25th

I AM in great joy at the written and the verbal accounts which I have received lately of you. I am likewise particularly pleased to find, that you turn yourself to that sort of knowledge which is more peculiar

necessary for your destination ; for Mr. Harte tells me you have read with attention, Caillieres, Pequet, and Richelieu's Letters. The Memoirs of the Cardinal de Retz will both entertain and instruct you ; they relate to a very interesting period of the French history, the ministry of cardinal Mazarin, during the minority of Lewis XIV. The characters of all the considerable people of that time are drawn in a short, strong, and masterly manner ; and the political reflections, which are most of them printed in italics, are the justest that ever I met with ; they are not the labored reflections of a systematical closet politician, who without the least experience of business, sits at home, and writes maxims ; but they are the reflexions which a great and able man formed, from long experience, and practice, in great business. They are true conclusions, drawn from facts, not from speculations.

As modern history is particularly your business, I will give you some rules to direct your study of it. It begins, properly, with Charlemagne, in the year 800. But, as, in those times of ignorance, the priests and monks were almost the only people that could or did write, we have scarcely any histories of those times, but such as they have been pleased to give us ; which are compounds of ignorance, superstition, and party zeal. So that a general notion of what is rather supposed, than really known to be, the history of the five or six following centuries, seems to be sufficient : and much time would be but ill employed in a minute attention to those legends. But reserve your utmost care, and most diligent inquiries, for the fifteenth century, and downwards. Then learning began to revive, and credible histories to be written ; Europe began to take the form which, to some degree it still retains ; at least the foundations of the present great powers of Europe were then laid. Lewis the Eleventh made France, in truth, a monarchy. Before his time, there were independent provinces in France, as the dutchy of Brittany, &c. whose princes tore it to pieces, and kept it in constant domestic confusion. Lewis the Eleventh reduced all these petty states, by fraud, force, or max-

riage : for he scrupled no means to obtain his ends.

About that time, Ferdinand, king of Arragon, and Isabella, his wife, queen of Castile, united the whole Spanish monarchy ; and drove the Moors out of Spain, who had till then kept possession of Granada. About that time too, the house of Austria laid the great foundations of its subsequent power ; first, by the marriage of Maximilian with the heiress of Burgundy ; and then, by the marriage of his son Philip, archduke of Austria, with Jane, the daughter of Isabella, queen of Spain, and heiress of that whole kingdom, and of the West-Indies. By the first of these marriages, the house of Austria acquired the Seventeen Provinces ; and by the latter Spain and America ; all which centered in the person of Charles the Fifth, son of the above-mentioned archduke, Philip, the son of Maximilian.

This immense power, which the emperor Charles the Fifth found himself possessed of, gave him a desire for universal power (for people never desire all till they have gotten a great deal) and alarmed France : this sowed the seeds of that jealousy and enmity, which have flourished ever since between those two great powers. Afterwards the house of Austria was weakened by the division made by Charles V. of his dominions, between his son Philip the Second of Spain, and his brother Ferdinand ; and has ever since been dwindling to the weak condition in which it now is. This is a most interesting part of the history of Europe, of which it is absolutely necessary that you should be exactly and minutely informed.

There are in the history of most countries certain very remarkable æras, which deserve more partiular inquiry and attention than the common run of history. Such is the revolt of the Seventeen Provinces, in the reign of Philip the Second of Spain, which ended in forming the present republic of the Seven United Provinces, whose independency was first allowed by Spain at the treaty of Munster. Such was the extraordinary revolution of Portugal, in the year 1640, in favour of the present house of Braganza. Such is the famous revolution of Sweden, when christian the Second of

Denmark, who was also King of Sweden, was driven out by Gustavus Vasa. And such, also, is that memorable æra in Denmark, of 1660, when the states of that kingdom made a voluntary surrender of all their rights and liberties to the crown, and changed that free state into the most absolute monarchy now in Europe. The *Acta Regia*\*, upon that occasion, are worth your perusing. These remarkable periods of modern history deserve your particular attention, and most of them have been treated singly by good historians, which are worth your reading. The revolutions of Sweden and of Portugal are most admirably well written, by l'abbé de Vertot. They are short, and will not take twelve hours reading. There is another book which well deserves your looking into, but not worth your buying at present, because it is not portable; if you can borrow, or hire it, you should; and that is, *l'Histoire des Traités de Paix* †, in two volumes, folio, which make part of the *Corps Diplomatique* ‡. You will there find a short and clear history, and the substance of every treaty made in Europe, during the last century, from the treaty of Vervins. Three parts in four of this book are not worth your reading, as they relate to treaties of very little importance; but if you select the most considerable ones, read them with attention, and take some notes; it will be of great use to you. Attend chiefly to those in which the great powers of Europe are the parties; such as the treaty of the Pyrenees, between France and Spain; the treaties of Nimueguen and Ryf-wick: but, above all, the treaty of Munster should be most circumstantially and minutely known to you, as almost every treaty made since has some reference to it. For this, Père Bougeant's is the best book you can read, as it takes in the thirty years' war, which preceded that treaty. The treaty itself, which is made a perpetual law of the empire, comes in the course of your lectures upon the *Jus Publicum Imperii* §.

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\* *Royal Acts.* † The history of Treaties. ‡ The Diplomatic Body.  
§ The public institutions of the empire.

## LETTER LIV.

*Impertinent and Common-place Observations.*

DEAR BOY,

London, May the 10th.

I RECKON that this letter will find you just returned from Dresden, where you have made your first court *caravanne*. What inclination for courts this taste of them may have given you, I cannot tell; but this I think myself sure of, from your good sense, that in leaving Dresden, you have left dissipation too; and have resumed at Leipzig, that application, which, if you like courts, can alone enable you to make a good figure at them. A mere courtier without parts or knowledge, is the most frivolous and contemptible of all beings; as on the other hand, a man of parts and knowledge, who acquires the easy and noble manners of a court, is the most respectable. It is a trite, common-place observation, that courts are the seats of falsehood and dissimulation. That, like many, I might say most common-place observations, is false. Falsehood and dissimulation are certainly to be found at courts; and where are they not to be found? Cottages have them as well as courts—only with worse manners. A couple of neighbouring farmers, in a village, will contrive and practice as many tricks, to over-reach each other at the next market, or to supplant each other in the favour of the squire, as any two courtiers can do to supplant each other in the favour of their prince. Whatever poets may write, or fools believe, of rural innocence and truth, and of the perfidy of courts, this is most undoubtedly true—that shepherds and ministers are both men, their nature and passions the same, the modes of them only different.

Having mentioned common-place observations, I will particularly caution you against either using, believing, or approving them. They are the common topics of wittlings and coxcombs; those, who really have wit, have the utmost contempt for them, and scorn even to laugh at the pert things that those would-be wits say upon such subjects.



Religion is one of their favorite topics ; it is all priest-craft ; and an invention contrived and carried on by priests, of all religions, for their own power and profit : from this absurd and false principle flow the common-place insipid jokes and insults upon the clergy. With these people, every priest, of every religion, is either a public or a concealed unbeliever, drunkard and whoremaster : whereas, I conceive, that priests are extremely like other men, and neither the better nor the worse for wearing a gown or a surplice ; but, if they are different from other people, probably it is on the side of religion and morality, or at least decency, from their education and manner of life.

Another common topic for false wit, and cold railery, is matrimony. Every man and his wife hate each other cordially, whatever they may pretend, in public, to the contrary. The husband certainly wishes his wife at the devil, and the wife certainly cuckolds her husband. Whereas, I presume, that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been laid over them. The cohabitation, indeed, which is the consequence of matrimony, makes them either love or hate more, accordingly as they respectively deserve it ; but that would be exactly the same, between any man and woman, who lived together without being married.

These, and many other common-place reflections upon nations, or professions, in general (which are at least as often false as true) are the poor refuge of people who have neither wit nor invention of their own, but endeavour to shine in company by second-hand finery. I always put these pert jackanapes out of countenance, by looking extremely grave, when they expect that I should laugh at their pleasantries ; and by saying *well, and so* ; as if they had not done, and that the sting were still to come. This disconcerts them ; as they have no resources in themselves, and have but one set of jokes to live upon. Men of parts are not reduced to these shifts, and have the utmost contempt for them : they find proper subjects enough for either useful or lively *conversations* ; they can be witty without satire or com-

place, and serious without being dull. The fre-  
ing of courts checks this petulancy of manners ;  
mod-breeding and circumspection which are neces-  
and only to be learned there, correct those pert-  
. I do not doubt but that you are improved in  
manners, by the short visit which you have made  
esden ; and the other courts, which I intend that  
shall be better acquainted with, will gradually  
th you up to the highest polish. In courts, a ver-  
y of genius, and a softness of manners, are abso-  
necessary ; which some people mistake for abject  
ry, and having no opinion of one's own ; whereas  
only the decent and genteel manner of maintaining  
own opinion, and possibly of bringing other people

The manner of doing things is often more im-  
nt than the things themselves ; and the very fame  
; may become either pleasing, or offensive, by the  
er of saying or doing it. *Materiam superabat opus* \*,  
en said of works of sculpture ; where, though the  
rials were valuable, as silver, gold, &c. the work-  
hip was still more so. This holds true, applied to  
ers ; which adorn whatever knowledge or parts  
le may have ; and even make a greater impressi-  
on, nine in ten of mankind, than the intrinsic value of  
materials. On the other hand, remember, that  
Horace says of good writing is justly applicable to  
: who would make a good figure in courts and  
guish themselves in the shining parts of life ; *Sapere  
bium ei fons* †. A man, who, without a good fund  
nowledge and parts, adopts a court life, makes the  
ridiculous figure imaginable. He is a machine,  
superior to the court clock ; and, as this points  
he hours, he points out the frivolous employment  
em. He is, at most, a comment upon the clock ;  
according to the hours that it strikes, tells you,  
it is levee, now dinner, now supper time, &c.  
end which I propose by your education, and which  
ou please) I shall certainly attain, is to unite in you  
ie knowledge of a scholar, with the manners of a

\* *The workmanship surpasses the value of the materials.*  
† *To be wise is the principle and fountain of all.*

courtier ; and to join, what is seldom joined in a my countrymen, books and the world. They are monly twenty years old before they have spoken t body above their school-master and the fellows of college. If they happen to have learning, it is Greek and Latin ; but not one word of modern hi or modern languages. Thus prepared they go al as they call it : but, in truth, they stay at home al while ; for being very awkward, confoundedly med, and not speaking the languages, they go in foreign company, at least none good ; but dine an with one another only at the tavern. Such exar I am sure, you will not imitate, but even carefully : You will always take care to keep the best compa the place where you are, which is the only use of elling : and (by the way) the pleasures of a gentl are only to be found in the best company ; for the which low company, most falsely and impudently pleasure, is only the sensuality of the swine.—Ad

## LETTER I.V.

*Politeness in Courts.*

DEAR BOY,

London, May th

**I** RECEIVED, yesterday, your letter of the 16th have, in consequence of it, written, this day Charles Williams, to thank him for all the civilit has shown you. Your first setting out at court find been very favourable ; and his Polish Majest distinguished you. I hope you received that distinction with respect, and with steadiness, wh the proper behaviour of a man of fashion. People a low, obscure education, cannot stand the ra greatness ; they are frightened out of their wits kings and great men speak to them ; they are awk ashamed, and do not know what nor how to an whereas *les honnêtes gens* are not dazzled by su rank : they know and pay all the respect that is c it ; but they do it without being disconcerted ;

converse just as easily with a king as with any one of his subjects. That is the great advantage of being educated young into good company, and being used to converse with one's superiors. How many have I seen here, who, after having had the full benefit of an English education, first at school, and then at the university, when they have been presented to the king, did not know whether they stood upon their heads or their heels? If the king spoke to them, they were annihilated; they trembled, endeavoured to hide their hands in their pockets, and missed them, let their hats fall, and were ashamed to take them up; in short, put themselves in every attitude but the right, that is, the easy and natural one. The characteristic of a well-bred man is, to converse with his inferiors without insolence, and with his superiors with respect, and with ease. He talks to kings without condescension; he trifles with women of the first condition with familiarity, gaiety, but respect; and converses with his equals, whether he is acquainted with them or not, upon general common topics, that are not, however, quite frivolous, without the least concern of mind, or awkwardness of body; neither of which appear to advantage but when they are perfectly

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### LETTER LVI.

#### *Instructions in the Study of History.*

MR BOY,

London, May the 31st.

HAVE received, with great satisfaction, your letter the 28th, from Dresden: it finishes your short but true account of the Reformation; which is one of the most interesting periods of modern history, that cannot be too much studied nor too minutely known by you. There are many great events in history, which, when once they are over, leave things in the situation which they found them. As for instance, the last of which, excepting the establishment in Italy of

Don Philip, leaves things pretty much *in statu* a mutual restitution of all acquisitions being finished by the preliminaries of the peace. Such events undoubtedly deserve your notice, but yet not so much as those, which are not only important in themselves but equally (or it may be more) important by their consequences too : of this latter sort were the progress of the Christian religion in Europe ; the invasions of the Goths ; the division of the Roman Empire into the Western and Eastern ; the establishment and rapid progress of Mahometanism ; and, lastly, the Reformation, which events produced the greatest changes in the affairs of Europe, and to one or other of which the present situation of all the parts of it is to be traced.

Next to these are those events which more immediately affect particular states and kingdoms, and are reckoned merely local, though their influence and indeed very often does, indirectly, extend further ; such as civil wars, and revolutions, which a total change in the form of government frequently flows. The civil wars in England, during the reign of king Charles I. produced an entire change in the government here, from a limited monarchy to a commonwealth, at first, and afterwards to a republic, under the power, usurped by Cromwell, under the protection, and the title of protector.

The revolution, in 1688, instead of changing our form of government ; which king James II. intended to subvert, and establish absolute monarchy, the crown.

These are the two great epochs in our English history, which I recommend to your particular attention.

The league formed by the house of Guise, supported by the artifices of Spain, is a most important part of the history of France. The foundation was laid in the reign of Henry II. but the superstructure was carried on through the successive reigns of Francis II. Charles IX. and Henry III. till at last

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\* In the state in which they were.

uffed, partly by the arms, but more by the apostacy of Henry IV.

In Germany, great events have been frequent, by which the imperial dignity has always either gotten or lost: and so far they have affected the constitution of the empire. The house of Austria kept that dignity of itself for near two hundred years, during which time it was always attempting to extend its power, by encroaching upon the rights and privileges of the other states of the empire; till, at the end of the *bellum triennale*, † the treaty of Munster, of which France is guarantee, fixed the respective claims.

Italy has been constantly torn to pieces, from the time of the Goths, by the popes and the antipopes, severally supported by other great powers of Europe, more as their interest than as their religion led them; by the pretensions also of France, and the house of Austria, upon Naples, Sicily, and the Milanese; not to mention the various lesser causes of squabbles there, for the little states, such as Ferrara, Parma, Montfermat, &c.

The popes, till lately, have always taken a considerable part, and had great influence in the affairs of Europe; their excommunications, bulls, and indulgences, stood instead of armies, in the times of ignorance and bigotry; but now, that mankind are better informed, the spiritual authority of the pope is not only less regarded, but even despised, by the catholic princes themselves; and his holiness is actually little more than bishop of Rome, with large temporalities; which he is not likely to keep longer than till the other greater powers in Italy shall find their conveniency in taking them from him. Among the modern popes, Leo the Tenth, Alexander the Sixth, and Sextus Quintus, deserve your particular notice. The first, among other things, for his own learning and taste, and for his encouragement of the reviving arts and sciences in Italy. Under his protection, the Greek and Latin classics were most excellently translated into Italian; paint-

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† The thirty years war.

ing flourished and arrived at its perfection; and sculpture came so near the ancients, that the works of his time, both in marble and bronze, are now called *Anti-co-Moderno*.

Alexander the Sixth, together with his natural son, Cesar Borgia, was famous for his wickedness; in which he, and his son too, surpassed all imagination. Their lives are well worth your reading. They were poisoned themselves by the poisoned wine which they had prepared for others: the father died of it, but Cesar recovered.

Sextus the Fifth was the son of a swineherd; and raised himself to the popedom by his abilities: he was a great knave, but an able and a singular one.

Here is history enough for to-day; you shall have some more soon.—Adieu!

## LETTER LVII.

*Attention to Inferiors.*

DEAR BOY,

London, July the 18.

I AM extremely well pleased with the course of studies which Mr. Harte informs me you are now in, and with the degree of application which he assures me you have to them.

Solid knowledge, as I have often told you, is the first and great foundation of your future fortune and character; for I never mention to you the two much greater points of religion and morality, because I cannot possibly suspect you as to either of them. This solid knowledge you are in a fair way of acquiring; you may if you please; and, I will add, that nobody ever had the means of acquiring it more in their power than you have. But remember, that manners must adorn knowledge, and smooth its way through the world. Like a great, rough diamond, it may do very well in a closet, by way of curiosity, and also for its intrinsic value; but it will never be worn, nor shine, if it is not polished. It is upon this article, I confess, that

I suspect you the most, which makes me recur to it so often ; for I fear that you are apt to show too little attention to every body, and too much contempt to many. Be convinced, that there are no persons so insignificant and inconsiderable, but may, some time or other, and in some thing or other, have it in their power to be of use to you ; which they certainly will not, if you have once shown them contempt. Wrongs are often forgiven, but contempt never is. Our pride remembers it for ever. It implies a discovery of weaknesses, which we are much more careful to conceal than crimes. Many a man will confess his crimes to a common friend, but I never knew a man who would tell his silly weaknesses to his most intimate one. As many a friend will tell us our faults without reserve, who will not so much as hint at our follies ; that discovery is too mortifying to our self-love, either to tell another, or to be told of one's-self. You must, therefore, never expect to hear of your weaknesses, or your follies, from any body but me ; those I will take pains to discover, and whenever I do, shall tell you of them.

Next to manners, are exterior graces of person and address ; which adorn manners, as manners adorn knowledge. To say that they please, engage, and charm, as they most indisputably do, is saying, that one should do every thing possible to acquire them. The graceful manner of speaking is, particularly, what I shall always hollow in your ears, as Hotspur hollowed *Mortimer* to Henry IV ; and like him too, I have a mind to have a starling taught to say, *speak distinctly and gracefully*, and send him to you, to replace your loss of the unfortunate Matzel \* ; who, by the way, I am told, spoke his language very distinctly and gracefully.

I hope you do not forget to inquire into the affairs of trade and commerce, nor to get the best accounts you can of the commodities and manufactures, exports and imports, of the several countries where you may be, and their gross value.

I would likewise have you attend to the respective

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\* Favourite bulfinch which died.



coins, gold, silver, copper, &c. and their value compared with our coins, for which purpose, I would advise you to put up, in a separate piece of paper, one piece of every kind; wherever you shall be, writing upon it the name and the value. Such a collection will be curious enough in itself; and that sort of knowledge will be very useful to you in your way of business, where the different value of money often comes in question.

M. l'Abbé Mably's *Droit de l'Europe*, which Mr. Harris is so kind as to send me, is worth your reading. Adieu!

## LETTER LVIII.

*Indolent and frivolous Minds characterised.*

DEAR BOY,

London, July the 26th.

THERE are two sorts of understandings; one of which hinders a man from ever being considerable, and the other commonly makes him ridiculous; I mean the lazy mind, and the trifling frivolous mind. Yours I hope, is neither. The lazy mind will not take the trouble of going to the bottom of any thing; but, discouraged by the first difficulties (and every thing worth knowing or having is attended with some) stops short contents itself with easy, and consequently, superficial knowledge, and prefers a great degree of ignorance to a small degree of trouble. These people either think or represent, most things as impossible; whereas few things are so, to industry and activity. But difficulties seem to them impossibilities, or at least they pretend to think them so, by way of excuse for their laziness. An hour's attention to the same object is too laborious for them; they take every thing in the light in which it first presents itself, never consider it in all its different views and, in short, never think it through. The consequence of this is, that when they come to speak upon these subjects, before people who have considered them with attention, they only discover their own ignorance.

:fs, and lay themselves open to answers that put  
 in confusion. Do not then be discouraged by the  
 difficulties, but *contra audentior ito* †; and resolve to  
 the bottom of all those things, which every gen-  
 n ought to know well. Those arts or sciences,  
 are peculiar to certain professions, need not  
 eply known by those who are not intended for  
 professions. As for instance; fortification and  
 ation; of both which a superficial and general  
 ledge, such as the common course of conversation,  
 a very little inquiry on your part, will give you, is  
 ent. Though, by the way, a little more knowl-  
 of fortification may be of some use to you; as the  
 s of war, in sieges, make many of the terms of  
 cience occur frequently in common conversations;  
 ne would be sorry to say, like the marquis de  
 arille, in Moliere's *Précieuses Ridicules*, when he  
 of *une demie lune*;—*Ma foi c'étoit bien une lune toute*  
 †! But those things which every gentleman, in-  
 dently of profession, should know, he ought to  
 well, and dive into all the depths of them. Such  
 nguages, history, and geography, ancient and  
 rn; philosophy, rational logic, rhetoric; and, for  
 articularly, the constitutions, and the civil and  
 ry state of every country in Europe. This, I con-  
 s a pretty large circle of knowledge, attended  
 some difficulties, and requiring some trouble;  
 however, an active and industrious mind will  
 me, and be amply repaid. The trifling and  
 ous mind is always busied, but to little purpose;  
 s little objects for great ones, and throws away  
 trifles that time and attention which only impor-  
 things deserve. Knick-knacks, butterflies, shells,  
 s, &c are the objects of their most serious re-  
 ies. They contemplate the dress, not the char-  
 , of the company they keep. They attend more  
 decorations of a play, than to the sense of it, and  
 ceremonies of a court, more than to its politics.

† But dare more ardently.

‡ *An ha-t-moon*—Faith it was a full-moon!

Such an employment of time is an absolute loss of You have now, at most, three years to employ, either well or ill ; for, as I have often told you, you will be all your life, what you shall be three years hence. entreat you then to reflect ! Will you throw away th time, either in laziness or in trifles ? Or will you rather employ every moment of it in a manner that must so soon reward you, with so much pleasure, figure & character ? I cannot, I will not doubt of your choice. Read only useful books, and never quit a subject till you are thoroughly master of it, but read and inquire on till then. When you are in company, bring th conversation to some useful subject, but *à portée* † of that company. Points of history, matters of literature the customs of particular countries, the several order of knighthood, as Teutonic, Maltese, &c. are surely better subjects of conversation than the weather, dress or fiddle-faddle stories, that carry no information along with them. The characters of kings and great men are only to be learned in conversation ; for they are never fairly written during their lives. This, therefore, is an entertaining instructive subject of conversation, and will likewise give you an opportunity of observing how very differently characters are given, from the different passions and views of those who give them. Never be ashamed nor afraid of asking questions ; for if they lead to information, and if you accompany them with some excuse, you will never be reckoned an impertinent or rude questioner. All those things, in th common course of life, depend entirely upon the manner ; and, in that respect, the vulgar saying is true. That one man may better steal a horse, than another look over the hedge. There are few things that may not be said, in some manner or other : either in a seeming confidence, or a genteel irony, or introduced with wit : and one great part of the knowledge of the world consists in knowing when, and where, to make use of *these* different manners. The graces of the person, *the countenance*, and the way of speaking, contribu

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† In the line of.

o much to this, that I am convinced, the very same thing, said by a genteel person, in an engaging way, and gracefully and distinctly spoken, would please—which would shock, if muttered out by an awkward figure, with a fullen, serious countenance. The poets always represent Venus as attended by the three Graces, to intimate, that even beauty will not do without. I think they should have given Minerva three also; for without them, I am sure, learning is very unattractive. Invoke them, then, distinctly, to accompany all your words and actions.—Adieu!

## LETTER LIX.

*Observations on Good Conduct...Treaty of Munster...Rise of the House of Brandenburg.*

DEAR BOY,

London, August the 23d.

YOUR friend Mr. Eliot has dined with me twice since I returned hither; and I can say with truth, that, while I had the seals, I never examined or sifted a state-prisoner, with so much care and curiosity, as I did him. Nay, I did more, for, contrary to the laws of this country, I gave him, in some manner the question ordinary and extraordinary; and I have infinite pleasure in telling you, that the rack, which I put him to, did not extort from him one single word that was not such as I wished to hear of you. I heartily congratulate you upon such an advantageous testimony, from so credible a witness. *Laudari a laudato viro*, § is one of the greatest pleasures and honours a rational being can have: may you long continue to deserve it! Your aversion to drinking, and your dislike to gaming, which Mr. Eliot assures me are both very strong, give me the greatest joy imaginable for your sake; as the former would ruin both your constitution and understanding, and the latter your fortune and character. Mr. Harte wrote me word some time ago, and Mr. Eliot confirms it now, that you employ your pin-money in a very dif-

§ To be praised by a praise-worthy man.

ferent manner from that in which pin-money is commonly lavished. Not in gew-gaws and baubles, but in buying good and useful books. This is an excellent symptom and gives me very good hopes. Go on thus, my dear boy, but for these two next years, and at present, I will allow you no more. You must then make such a figure, and such a fortune in the world, as I wish you, and as I have taken all these pains to enable you to do. After that time, I allow you to be as idle as ever you please; because I am sure that you will not then please to be so at all. The ignorant and the weak only are idle; but those, who have once acquired a good stock of knowledge, always desire to increase it. Knowledge is like power, in this respect, that those who have the most, are most desirous of having more. It does not clog by possession, but increases desire; which is the case of very few pleasures.

Upon receiving this congratulatory letter, and reading your own praises, I am sure that it must naturally occur to you, how great a share of them you owe to Mr. Harte's care and attention; and, consequently, that your regard and affection for him must increase, if there be room for it, in proportion as you reap, which you do daily, the fruits of his labours.

I must not, however, conceal from you, that there was one article in which your own witness, Mr. Eliot, faltered: for, upon my questioning him home, as to your manner of speaking, he could not say that your utterance was either distinct or graceful. I have already said so much to you upon this point, that I can add nothing. I will therefore only repeat this truth, which is, that if you will not speak distinctly and gracefully, nobody will desire to hear you.

I am glad to learn that abbé Mably's *Droit Public de l'Europe* \* makes a part of your evening amusements. It is a very useful book, and gives a clear deduction of the affairs of Europe, from the treaty of Munster to this time. Pray read it with attention, and with the proper maps; always recurring to them for the several

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\* The public law of Europe.

countries or towns yielded, taken, or restored. Père Bougeant's third volume will give you the best idea of the treaty of Munster, and open to you the several views of the belligerent and contracting parties : and there never were greater than at that time. The house of Austria, in the war immediately preceding that treaty, intended to make itself absolute in the empire, and to overthrow the rights of the respective states of it. The view of France was to weaken and dismember the house of Austria, to such a degree, as that it should no longer be a counterbalance to that of Bourbon. Sweden wanted possessions upon the continent of Germany, not only to supply the necessities of its own poor and barren country, but likewise to hold the balance in the empire between the house of Austria and the States. The house of Brandenburg wanted to aggrandise itself by pilfering in the fire ; changed sides occasionally, and made a good bargain at last : for I think it got, at the peace, nine or ten bishoprics secularised. So that we may date, from the treaty of Munster, the decline of the house of Austria, the great power of the house of Bourbon, and the aggrandisement of that of Brandenburg ; and I am much mistaken, if it stops where it is now.

## LETTER LX.

*Cautions in reading History...Great Power of France...Causes of Weakness in Allied Powers.*

DEAR BOY,

London, August the 30th.

**Y**OUR reflections upon the conduct of France, from the treaty of Munster to this time, are very just ; and I am very glad to find, by them, that you not only read, but that you think and reflect upon what you read. Many great readers load their memories, without exercising their judgments ; and make lumber-rooms of their heads, instead of furnishing them usefully : facts are heaped upon facts, without order or distinction, and may justly be said to compose that

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— Rudis indigestæ aque moles  
 Quam dixere chaos. §

Go on then, in the way of reading that you are in ; take nothing for granted, upon the bare authority of the author ; but weigh and consider, in your own mind the probability of the facts, and the justness of the reflections. Consult different authors upon the same facts, and form your opinion upon the greater or lesser degree of probability arising from the whole ; which, in my mind, is the utmost stretch of historical faith ; certainty (I fear) not being to be found. When an historian pretends to give you the causes and motives of events, compare those causes and motives with the characters and interests of the parties concerned, and judge for yourself, whether they correspond or not. Consider whether you cannot assign others more probable ; and, in that examination, do not despise some very mean and trifling causes of the actions of great men : for so various and inconsistent is human nature, so strong and so changeable are our passions, so fluctuating are our wills, and so much are our minds influenced by the accidents of our bodies, that every man is more the man of the day than a regular and consequential character. The best have something bad, and something little ; the worst have something good, and sometimes something great ; for I do not believe what Velleius Paterculus (for the sake of saying a pretty thing) says of Scipio, *Qui nihil non laudandum, aut fecit, aut dixit, aut sensit.* † As for the reflections of historians, with which they think it necessary to interlard their histories, or at least to conclude their chapters (and which, in the French histories, are always introduced with a *tant il est vrai*, and in the English, so true it is) do not adopt them implicitly upon the credit of the author, but analyse them yourself, and judge whether they are true or not.

But, to return to the politics of France, from which I have digressed ; you have certainly made one farther reflection of an advantage which France has, over and

§ A rude and indigested mass, which is called chaos.

† Who never did, or said, or felt, what was otherwise than laudable.

above its abilities in the cabinet, and the skill of its negociators ; which is (if I may use the expression) its solenness, continuity of riches and power within itself, and the nature of its government. Near twenty millions of people, and the ordinary revenue of above thirteen millions sterling a year, are at the absolute disposal of the crown. This is what no other power in Europe can say ; so that different powers must now unite to make a balance against France ; which union, though formed upon the principle of their common interest, can never be so intimate as to compose a machine so compact and simple as that of one great kingdom, directed by one will, and moved by one interest. The allied powers (as we have constantly seen) have, besides the common and declared object of their alliance, some separate and concealed view, to which they often sacrifice the general one ; which makes them, either directly or indirectly, pull different ways. Thus, the design upon Toulon failed, in the year 1706, only from the secret view of the house of Austria upon Naples ; which made the court of Vienna, notwithstanding the representations of the other allies to the contrary, send to Naples the 12,000 men that would have done the business at Toulon. In this last war, too, the same causes had the same effects ; the queen of Hungary, in secret, thought of nothing but recovering Silesia, and what she had lost in Italy : and therefore never sent half that quota, which she promised, and we paid for, into Flanders ; but left that country to the maritime powers to defend as they could. The king of Sardinia's real object was Savona, and all the Riviera di Ponente ; for which reason he concurred so lamely in the invasion of Provence ; whither the queen of Hungary, likewise, did not send one third of the force stipulated ; engrossed as she was, by her oblique views upon the plunder of Genoa, and the recovery of Naples. Infomuch that the expedition into Provence, which would have distressed France to the greatest degree, and have caused a great detachment from their army in Flanders, failed shamefully, for want of every thing necessary for its success. **Su**



pose, therefore, any four or five powers, v together, shall be equal, or even a little sup riches and strength, to that one power against they are united, the advantage will still be g the side of that single power ; because it is The power and riches of Charles V. were, i selves, certainly superior to those of Francis I. upon the whole, he was not an overmatch Charles the Fifth's dominions, great as the were scattered and remote from each other ; t institutions different ; and wherever he did n disturbances arose : whereas the compactness o made up the difference in the strength. This reflection convinced me of the absurdity of th of Hanover, in 1725, between France and l to which the Dutch afterwards acceded ; fo made upon the apprehensions, either real or p that the marriage of Don Carlos with the eld duchess, now queen of Hungary, was settle treaty of Vienna, of the same year, betwe and the late emperor, Charles VI. which n those consummate politicians said, would r Europe the exorbitant power of Charles V. I I heartily wish it had ; as, in that case, ther have been, what there certainly is not now—c er in Europe to counterbalance that of Fran then the maritime powers would, in reality, b the balance of Europe in their hands. Even f that the Austrian power would then have been match for that of France, which (by the wa clear, the weight of the maritime powers, the into the scale of Europe, would infallibly ha the balance at least even. In which case, too, derate efforts of the maritime powers, on the France, would have been sufficient ; where they are obliged to exhaust and beggar themse that too ineffectually, in hopes to support the ed, beggared, and insufficient house of Austria

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## LETTER LXI.

*Cardinal de Retz...Popular Meetings...Traits of Heroism...  
Secrets.*

DEAR BOY,

London, September the 13th.

I HAVE more than once recommended to you the Memoirs of the Cardinal de Retz, and to attend particularly to the political reflections interspersed in that excellent work. I will now preach a little upon two or three of those texts.

In the disturbances at Paris, monsieur de Beaufort, who was a very popular, though a very weak man, was the cardinal's tool with the populace. Proud of his popularity, he was always for assembling the people of Paris together, thinking that he made a great figure at the head of them. The cardinal, who was factious enough, was wise enough, at the same time, to avoid gathering the people together, except when there was occasion, and when he had something particular for them to do. However, he could not always check monsieur de Beaufort; who having assembled them once very unnecessarily, and without any determined object, they ran riot, would not be kept within bounds by their leaders, and did their cause a great deal of harm; upon which the cardinal observes, most judiciously, *Que monsieur de Beaufort ne savoit pas, que qui assemble le peuple l'émeut.* † It is certain, that great numbers of people met together, animate each other, and will do something either good or bad, but oftener bad: and the respective individuals, who were separately very quiet, when met together in numbers, grow tumultuous as a body; and ripe for any mischief that may be pointed out to them by the leaders; and, if their leaders have no business for them, they will find some for themselves. The demagogues, or leaders of popular factions, should therefore be very careful not to assemble the people unnecessarily, and without a settled

† Mr. de Beaufort did not know, that whoever assembles the people excites them to insurrection.

and well considered object. Besides that, by making those popular assemblies too frequent, they make them likewise too familiar, and consequently less respected by their enemies. Observe any meetings of people, and you will always find their eagerness and impetuosity rise or fall in proportion to their numbers : when the numbers are very great, all sense and reason seem to subside, and one sudden phrenzy seizes on all, even the coolest of them.

Another very just observation of the cardinal's, is, That the things which happen in our own times, and which we see ourselves, do not surprize us near so much as the things which we read of in times past, though not in the least more extraordinary ; and adds, that he is persuaded, that when Caligula made his horse a consul, the people of Rome, at that time, were not greatly surprized at it, having necessarily been in some degree prepared for it, by an insensible gradation of extravagances from the same quarter. This is so true, that we read every day, with astonishment, things which we see every day without surprize. We wonder at the intrepidity of a Leonidas, a Codrus, and a Curtius ; and are not in the least surprized to hear of a sea-captain, who has blown up his ship, his crew, and himself, that they might not fall into the hands of the enemies of his country. I cannot help reading of Porfenna and Regulus with surprize and reverence ; and yet I remember that I saw, without either, the execution of Shepherd, \* a boy of eighteen years old, who intended to shoot the late king, and who would have been pardoned, if he would have expressed the least sorrow for his intended crime ; but, on the contrary, he declared, That, if he was pardoned, he would attempt it again ; that he thought it a duty which he owed his country ; and that he died with pleasure for having endeavoured to perform it. Reason equals Shepherd to Regulus : but prejudice, and, the recency

\* James Shepherd, a coach-painter's apprentice, was executed at Tyburn for high-treason, March the 17th, 1718, in the reign of George the First.

of the fact, makes Shepherd a common malefactor, and Regulus a hero.

Examine carefully, and reconsider all your notions of things; analyse them, and discover their component parts, and see if habit and prejudice are not the principal ones; weigh the matter, upon which you are to form your opinion, in the equal and impartial scales of reason. It is not to be conceived how many people, capable of reasoning if they would, live and die in a thousand errors, from laziness; they will rather adopt the prejudices of others, than give themselves the trouble of forming opinions of their own. They say things, at first, because other people have said them; and then they persist in them, because they have said them themselves.

The last observation that I shall now mention of the cardinal's, is, That a secret is more easily kept by a good many people, than one commonly imagines. By this he means a secret of importance, among people interested in the keeping of it. And it is certain that people of business know the importance of secrecy, and will observe it, where they are concerned in the event. And the cardinal does not suppose that any body is silly enough to tell a secret, merely from the desire of telling it, to any one that is not some way or other interested in the keeping of it, and concerned in the event.

To go and tell your friends a secret with which they have nothing to do, is discovering to them such an unretentive weakness, as must convince them that you will tell it to twenty others, and consequently that they may reveal it without the risque of being discovered. But a secret properly communicated, only to those who are to be concerned in the thing in question, will probably be kept by them, though they should be a good many. Little secrets are commonly told again, but great ones generally kept.—Adieu!

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## LETTER LXII.

*Modern Latin...War...Quibbles of Lawyers...General  
 ples of Justice...Casuistry...Common Sense the best  
 Letter Writing.*

DEAR BOY,

London, September 1

I HAVE received your Latin lecture upon which, though it is not exactly the same Latin as Cæsar, Cicero, Horace, Virgil, and Ovid spoke however, as good Latin as the erudite Germans or write. I have always observed, that the most educated people, that is those who have read the most, write the worst; and this distinguishes the Latin gentleman scholar from that of a pedant. A gentleman has, probably, read no other Latin than that of the Augustan age; and therefore can write no other; whereas the pedant has read much more bad Latin than good; and consequently writes so too. He looks on the best classical books as books for school-boys, and consequently below him; but pores over the works of obscure authors, treasures up the odd words which he meets with there, and uses them, on all occasions, to show his reading, at the expense of judgment. Plautus is his favourite author, not for the sake of the wit and the *vis comica* of his comedies, but upon account of the many obsolete words, and those of low characters, which are to be met with nowhere else. He will rather use *olli* than *illi*, *optumè* than *optime*, and any bad word, rather than any good one, provided he can but prove, that, strictly speaking, it is Latin; that is, that it was written by a Roman. By this I might now write to you in the language of Chaucer or Spenser, and assert that I wrote English, because it was English in their days; but I should be a most affected puppy if I did so, and you would not understand three words of my letter. All these, and like affected peculiarities, are the characteristics of learned coxcombs and pedants, and are carefully avoided by all men of sense.

I dipped, accidentally, the other day, into Pet

reface to his Lexicon ; where I found a word that puzzled me, & which I did not remember ever to have met with before. It is the adverb *præfciñè* ; which means, in a good hour : an expression, which, by the superstition of it, appears to be low and vulgar. I looked for it ; and at last I found, that it is once or twice made use of in Plautus ; upon the strength of which, this learned pedant thrusts it into his preface. Whenever you write Latin, remember that every word or phrase which you make use of, but cannot find in Cæsar, Cicero, Livy, Horace, Virgil, and Ovid, is bad, liberal Latin, though it may have been written by a Roman.

I must now say something as to the matter of the lecture ; in which, I confess, there is one doctrine laid down that surprises me : it is this ; *Quum vero hostis sit una citatus morte omnia dira nobis minitans quocunque bellantis negotium est, parum sane interfuerit quo modo cum obruere et interficere satagamus si ferociam exuere cunctetur. Ergo venenoque uti fas est, &c.\** whereas I cannot conceive that the use of poison can, upon any account, come within the lawful means of self-defence. Force may, without doubt, be justly repelled by force, but not by treachery and fraud ; for I do not call the stratagems of war, such as ambuscades, masked batteries, false attack, &c. frauds or treachery ; they are mutually to be expected and guarded against ; but poisoned arrows, poisoned waters, or poison administered to your enemy (which can only be done by treachery) I have always heard, said and thought, to be unlawful and infamous means of defence, be your danger ever so great : but, *si ferociam mere cunctetur †* ; must I rather die than poison this enemy ? Yes, certainly : much rather die than do a base or criminal action : nor can I be sure, before-hand, that his enemy may not, in the last moment, *ferociam exere †*. But the public lawyers, now, seem to me, rather to warp the law, in order to authorise, than to check,

\* When an enemy is constantly contriving for us every wicked mode of destruction, we seem authorised to take every method to remove or destroy him, if his ferocity remains yet unobdued. In this case, it may be lawful even to employ poison.

† If his ferocity remains unobdued.

‡ Lay aside his ferocity

those unlawful proceedings of princes and ft which, by being common, appear lefs crim though custom can never alter the nature of go ill.

Pray let no quibbles of lawyers, no refineme caufifts, break into the plain notions of righ wrong, which every man's right reafon, and common-fenfe, fuggelt to him. To do as you be done by, is the plain, fure, and undisputed morality and juftice. Stick to that, and be conv that whatever breaks into it, in any degree, ho fpecioufly it may be turned, and however puzzl may be to anfwer it, is, notwithstanding, falfe in unjust, and criminal. I do not know a crime world, which is not, by the caufifts among the J (efpecially the twenty-four collected, I think, cobar) allowed in fome, or many cafes, not to be inal. The principles firft laid down by them are fpecious, the reasonings plaufible, but the conc always a lie : for it is contrary to that evident ar deniable rule of juftice, which I have mentioned of not doing to any one what you would not hav do to you. But however, thefe refined pieces of iftry and fophiftry, being very convenient and we to people's paffions and appetites, they gladly acc indulgence, without defiring to detect the falla the reasoning : and indeed many, I might fay people, are not able to do it ; which makes the cation of fuch quibblings and refinements the pernicious. I am no fkilful caufift, nor fubtle tant ; and yet I would undertake to juftify and c the profefion of a highwayman, ftep by ftep †, plaufibly, as to make many ignorant people embra profefion, as an innocent, if not even a laudable and to puzzle people, of fome degree of knowled anfwer me point by point. I have feen a book tled *Quidlibet ex Quolibet*, or, The Art of makin thing out of any thing ; which is not fo difficul

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† It is remarkable that this has actually been done fince his wrote, by fome atheiftical metaphyficians, who have attempte afide all moral obligations.

uld seem, if once one quits certain plain truths, ob-  
 us in gross to every understanding, in order to run  
 or the ingenious refinements of warm imaginations  
 d speculative reasonings. Dr. Berkley, bishop of  
 oyne, a very worthy, ingenious, and learned man,  
 s written a book to prove, that there is no such thing  
 matter, and that nothing exists but in idea : that you  
 d I only fancy ourselves eating, drinking, and sleep-  
 ; you at Leipzig, and I at London ; that we think  
 have flesh and blood, legs, arms, &c. but that we  
 only spirit. His arguments are, strictly speaking,  
 answerable ; but yet I am so far from being convin-  
 by them, that I am determin'd to go on to eat and  
 nk, and walk and ride, in order to keep that matter,  
 sh I so mistakenly imagine my body at present to  
 sist of, in as good plight as possible. Common  
 e (which, in truth, is very uncommon) is the best  
 e I know of : abide by it, it will counsel you best.  
 d and hear, for your amusement, ingenious systems,  
 e questions subtly agitated, with all the refinements  
 warm imaginations suggest ; but consider them  
 as exercitations for the mind, and return always  
 ttle with common sense.

I stumbled the other day, at a bookseller's upon  
 te de Gabalis, in two very little volumes, which I  
 formerly read. I read it over again, and with  
 a astonishment. Most of the extravagances are ta-  
 from the Jewish rabbins, who broached those wild  
 ions, and deliver'd them in the unintelligible jargon  
 sh the Caballists and Rosicrucians deal in to this  
 y. Their number is, I believe, much lessened, but  
 re are still some ; and I myself have known two, who  
 died and firmly believed in that mystical nonsense.  
 hat extravagancy is not man capable of entertaining,  
 en once his shackled reason is led in triumph by  
 ey and prejudice ! The ancient alchymists gave ve-  
 much into this stuff, by which they thought they  
 ould discover the philosopher's stone : and some of  
 e most celebrated empirics employed it in the pursuit  
 the universal medicine. Paracelsus, a bold empiric,  
 d wild caballist, asserted, that he had discovered it,



and called it his *alkahest*. Why, or wherefore knows ; only that those madmen call nothing by telligible name. You may easily get this book the Hague ; read it, for it will both divert and at you ; and at the same time teach you *nil admirari* very necessary lesson.

Your letters, except when upon a given subject exceedingly laconic, and neither answer my design nor the purpose of letters, which should be free conversations between absent friends. As I do live with you upon the footing of an intimate friend and not of a parent, I could wish that your letters gave me more particular accounts of yourself, as your lesser transactions. When you write to me propose yourself conversing freely with me, by the fire. In that case, you would naturally mention the incidents of the day ; as where you had been, whom you had seen, what you thought of them, &c. Do this in your letters ; acquaint me sometimes with your studies, sometimes with your diversions ; tell me of any new persons and characters that you meet with in company and add your own observations upon them : - in short let me see more of you in your letters. How do you go on with lord Pulteney ? And how does he go on at Leipzig ? Has he learning, has he parts, has he industry, has he civility ? Is he good or ill natured ? In short what do you think of him ? You may tell me without reserve, for I promise you secrecy. You are now of an age that I am desirous to begin a confidential correspondence with you ; and as I shall, on my part, write to you very freely my opinion upon all things, which I should often be very unwilling any body but you and Mr. Harte should see ; so on your part, if you write to me without reserve, you must depend upon my inviolable secrecy. Tell me what you are now reading, either by way of study or amusement ; how you pass your evenings when at home, and where you pass them when abroad. I know that you go sometimes to Madame Valentin's assembly :

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† To wonder at nothing.

do you do there ? Do you play, or sup, or is it only *le  
bonne conversation* ?

I should wish that you were polished, before you go to Berlin ; where, as you will be in a great deal of good company, I wish you to have the right manners for it. In your destination this will be absolutely necessary ; for a minister who only goes to the court he resides at in form, to ask an audience of the prince or the minister, upon his last instructions, puts them upon their guard, and will never know any thing more than what they have a mind that he should know.—  
Adieu !

## LETTER LXIII.

*The Question discussed, What is good Company ?...Cautions against low Company...Against the adoption of fashionable Vices.*

DEAR BOY,

[Bath, October the 12th:

I CAME here three days ago, upon account of a disorder in my stomach, which affected my head and gave me vertigos. I already find myself something better. But however or wherever I am, your welfare, your character, your knowledge, and your morals, employ my thoughts more than any thing that can happen to me, or that I can fear or hope for myself. I am going off the stage, you are coming upon it : with me, what has been, has been, and reflection now would come too late ; with you, every thing is to come, even, in some manner, reflection itself : so that this is the very time when my reflections, the result of experience, may be of use to you, by supplying the want of yours. As soon as you leave Leipzig, you will gradually be going into the great world ; where the first impressions that you shall give of yourself will be of great importance to you ; but those which you shall receive will be decisive, for they always stick. To keep good company, especially at our first setting out, is the way to receive good impressions. If you ask me what I mean by good company, I will confess to you, that it is pretty difficult to

define ; but I will endeavour to make you understand it as well as I can.

Good company is not what respective sets of company are pleased either to call or think themselves ; but it is that company which all the people of the place call, and acknowledge to be good company, notwithstanding some objections which they may form to some of the individuals who compose it. It consists chiefly (but by no means without exception) of people of considerable birth, rank, and character : for people of neither birth nor rank, are frequently, and very justly, admitted into it, if distinguished by any peculiar merit or eminency in any liberal art or science. Nay, motley a thing is good company, that many people without birth, rank or merit, intrude into it by their own forwardness, and others slide into it by the protection of some considerable person ; and some even of indifferent characters and morals make part of it. But in the main, the good part preponderates, and people of infamous and blasted characters are never admitted. In this fashionable good company, the best manners and the best language of the place, are most unquestionably to be learnt ; for they establish and give the tone to both, which are therefore called the language and manners of good company : there being no legal tribunal to ascertain either.

A company consisting wholly of people of the first quality, cannot, for that reason, be called good company, in the common acceptation of the phrase, unless they are, into the bargain, the fashionable and accredited company of the place ; for people of the very first quality can be as silly, as ill-bred, and as worthless, as people of the meanest degree. On the other hand, a company consisting entirely of people of very low condition, whatever their merit or parts may be, can never be called good company ; and consequently should not be much frequented, though by no means despised.

A company wholly composed of men of learning though greatly to be valued and respected, is not meant by the words good company : they cannot have the easy manners of the world, as they do not live in it. If

you can bear your part well in such a company, it is extremely right to be in it sometimes, and you will be more esteemed in other companies, for having a place that. But then, do not let it engross you ; for if you do, you will be only considered as one of the *literati* of the profession ; which is not the way either to shine, or to be in the world.

The company of professed wits and poets is extremely inviting to most young men ; who, if they have wit themselves, are pleased with it ; and if they have none, are stillily proud of being one of it : but it should be frequented with moderation and judgment, and you should by no means give yourself up to it. A wit is a very unpopular denomination, as it carries terror along with it ; and people in general are as much afraid of a witty man, in company, as a woman is of a gun ; which she thinks may go off of itself, and do her a mischief. Their acquaintance is, however, worth seeking, and their company worth frequenting ; but not exclusively for others, nor to such a degree as to be considered only as one of that particular set.

But the company, which of all others you should most carefully avoid, is that low company, which, in every sense of the word, is low indeed ; low in rank, low in parts, low in manners, and low in merit. You will, perhaps, be surpris'd, that I should think it necessary to warn you against such company ; but yet I do not think it wholly unnecessary, after the many instances which I have seen, of men of sense and rank, discredited, vilified, and undone, by keeping such company. Vanity, that source of many of our follies, and of some of our crimes, has sunk many a man into company, in every light infinitely below himself, for the sake of being the first man in it. There he dictates, is applauded, admired ; and for the sake of being the *trypheus* † of that wretched chorus, disgraces, and disqualifies himself soon for any better company. Depend upon it, you will sink or rise to the level of the company which you commonly keep: people will judge:

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† Leader. of the band.

of you, and not unreasonably, by that. There is good-sense in the Spanish saying, "Tell me whom you live with, and I will tell you who you are." Make it, therefore, your business, wherever you are, to get into that company, which every body of the place allows to be the best company, next to their own: which is the best definition that I can give you of good company. But here, too, one caution is very necessary; for want of which many young men have been ruined, even in good company. Good company (as I have before observed) is composed of a great variety of fashionable people, whose characters and morals are very different, though their manners are pretty much the same. When a young man, new in the world, first gets into that company, he very rightly determines to conform to, and imitate it. But then he too often, and fatally, mistakes the object of his imitation. He has often heard that absurd term of genteel and fashionable vices. He there sees some people who shine, and who in general are admired and esteemed; and observes, that these people are lascivious, drunkards, or gamesters: upon which he adopts their vices, mistaking their defects for their perfections, and thinking that they owe their fashion and their lustre to those genteel vices. Whereas it is exactly the reverse; for these people have acquired their reputation by their parts, their learning, their good breeding, and other real accomplishments; and are only blemished and lowered, in the opinions of all reasonable people, and of their own, in time, by these genteel and fashionable vices. A debauchee suffering all the odious effects of his vices, is a very genteel person indeed, and well worthy of imitation. A drunkard, vomiting up at night the wine of the day, and stupified by the head-ach all the next, is doubtless, a fine model to copy from. And a gamester tearing his hair, and blaspheming, for having lost more than he had in the world, is surely a *most amiable* character. No; these are allays, and *great ones too*, which can never adorn any character, *but will always debase the best.* To prove this, suppose any man, without parts and some other good

ualities, to be merely a debauchee, a drunkard, or a rascal : How will he be looked upon, by all sorts of people ? Why, as a most contemptible and vicious animal. Therefore it is plain, that, in these mixed characters, the good part only makes people forgive, but not approve, the bad.

I will hope, that you will endeavour to avoid all vices ; but if, you have any, at least I beg of you to be content with your own, and to adopt no other body's. The adoption of vice has, I am convinced ruined ten times more young men, than natural inclinations.

As I make no difficulty of confessing my past errors, where I think the confession may be of use to you, I will own, that, when I first went to the university, I drank and smoked, notwithstanding the aversion I had to wine and tobacco, only because I thought it genteel, and that it made me look like a man. When I went abroad, I first went to the Hague, where gaming was much in fashion ; and where I observed that many people, of shining rank and character, gamed too. I was then young enough, and silly enough, to believe, that gaming was one of their accomplishments ; and as I aimed at perfection, I adopted gaming as a necessary step to it. Thus I acquired, by error, the habit of a vice, which, far from adorning my character, has, I am conscious been a great blemish in it.

Imitate, then, with discernment and judgment, the real perfections of the good company, into which you may get ; copy their politeness, their carriage, their address, and the easy and well-bred turn of their conversation ; but remember, that, let them shine ever so bright, their vices, are so many spots, which you would do no more imitate, than you would make an artificial wart upon your face, because some very handsome man had the misfortune to have a natural one upon his ; but, on the contrary, think how much handsomer he would have been without it.

Having thus confessed some of my *egarements*, I will

now show you a little of my right side. I always endeavoured to get into the best company wherever I was, and commonly succeeded. There I pleased to some degree, by showing a desire to please. I took care never to be absent or *distract*; † but, on the contrary, attended to every thing that was said, done, or even looked, in company: I never failed in the minutest attentions, and was never *journalier*. † These things, and not my *égaremens*, made me fashionable.

Adieu! this letter is full long enough.

### LETTER LXIV.

*Rules for Conversation...Cautions against a Spirit of arguing in Company...Instances of ridiculous Vanity in Conversation...Cautions against Egotism...Prudent Reserve...Scandal...Mimicry...Swearing...Laughter.*

MY DEAR CHILD,

Bath, October the 19th.

HAVING, in my last, pointed out, what sort of company you should keep, I will now give you some rules for your conduct in it, rules which my own experience and observation enable me to lay down, and communicate to you, with some degree of confidence. I have often given you hints of this kind before, but then it has been by snatches; I will now be more regular and methodical. I shall say nothing with regard to your bodily carriage and address, but leave them to your own attention to the best models: remember, however, that they are of consequence.

Talk often, but never long; in that case, if you do not please, at least you are sure not to tire your hearers. Pay your own reckoning, but do not treat the whole company; this being one of the very few cases in which people do not care to be treated, every one being fully convinced that he has wherewithal to pay.

Tell stories very seldom, and absolutely never but where they are very apt, and very short. Omit every circumstance that is not material, and beware of di-

† Distracted.

‡ Capricious.

recessions. To have frequent recourse to narrative, betrays great want of imagination.

Never hold any body by the button, or the hand, in order to be heard out ; for, if people are not willing to hear you, you had much better hold your tongue than them.

Most long talkers single out some one unfortunate man in company (commonly him whom they observe to be the most silent) or their next neighbour, to whisper, or at least, in a half voice, to convey a continuity of words to. This is excessively ill-bred, and, in some degree, a fraud ; conversation-stock being a joint and common property. But, on the other hand, if one of these unmerciful talkers lays hold of you, hear him with patience (and at least seeming attention) if he is good and worth obliging ; for nothing will oblige him more than a patient hearing ; as nothing would hurt him more, than either to leave him in the midst of his discourse, or to discover your impatience under your affliction.

Take, rather than give, the tone of the company you are in. If you have parts, you will show them, more or less, upon every subject ; and if you have not, you had better talk fililly upon a subject of other people's, than of your own chusing.

Avoid, as much as you can, in mixed companies, argumentative, polemical conversations ; which, though they should not, yet certainly do, indispose for a time, the contending parties towards each other : and, if the controversy grows warm and noisy, endeavour to put an end to it, by some genteel levity or joke. I quieted such a conversation hubbub once, by representing to them, that, though I was persuaded none there present would repeat, out of company, what passed into it, yet I could not answer for the discretion of the passengers in the street, who must necessarily hear all that was said.

Above all things, and upon all occasions, avoid speaking of yourself, if it be possible. Such is the natural *pride and vanity* of our hearts, that it perpetually



breaks out, even in people of the best parts, in all the various modes and figures of egotism.

Some, abruptly, speak advantageously of themselves, without either pretence or provocation. They are impudent. Others proceed more artfully, as they imagine, and forge accusations against themselves, complain of calumnies which they never heard, in order to justify themselves, by exhibiting a catalogue of their many virtues. They acknowledge it may, indeed, seem odd, that they should talk in that manner of themselves; it is what they do not like, and what they never would have done; no, no tortures should ever have forced it from them, if they had not been thus unjustly and monstrously accused. But, in these cases, justice is surely due to one's-self, as well as to others; and, when our character is attacked, we may say, in our own justification, what otherwise we never would have said. This thin veil of modesty drawn before vanity, is much too transparent to conceal it, even from very moderate discernment.

Others go more modestly and more sily still (as they think) to work: but, in my mind, still more ridiculously. They confess themselves (not without some degree of shame and confusion) into all the cardinal virtues; by first degrading them into weaknesses, and then owning their misfortune, in being made up of those weaknesses. They cannot see people suffer, without sympathising with, and endeavouring to help them. They cannot see people want, without relieving them; though, truly, their own circumstances cannot very well afford it. They cannot help speaking truth, though they know all the imprudence of it. In short, they know that, with all these weaknesses, they are not fit to live in the world, much less to thrive in it. But they are now too old to change, and must rub on as well as they can. This sounds too ridiculous and *outré*, almost, for the stage; and yet, take my word for it, you will frequently meet with it, upon the common stage of the world. And here, I will observe, by the bye, that you will often meet with characters in nature, so extravagant, that a discreet poet would not

venture to set them upon the stage, in their true and high colouring.

This principle of vanity and pride is so strong in human-nature, that it descends even to the lowest objects; and one often sees people angling for praise, where, admitting all they say to be true, (which, by the way, it seldom is) no just praise is to be caught. One man affirms that he rode post an hundred miles in six hours: probably it is a lie; but, supposing it to be true, what then? Why he is a very good post-boy, that is all. Another asserts, and probably not without oaths, that he has drunk six or eight bottles of wine at a sitting: out of charity, I will believe him a liar; for, if I do not, I must think him a beast.

Such, and a thousand more, are the follies and extravagances which vanity draws people into, and which always defeat their own purpose; and, as Waller says, upon another subject,

Make the wretch the more despised,  
Where most he wishes to be prized.

The only sure way of avoiding these evils, is, never to speak of yourself at all. But when, historically, you are obliged to mention yourself, take care not to drop one single word, that can directly or indirectly be construed as fishing for applause. Be your character what it will, it will be known; and nobody will take it upon your own word. Never imagine that any thing you can say yourself will varnish your defects, or add lustre to your perfections; but, on the contrary, it may, and nine times in ten will, make the former more glaring, and the latter obscure. If you are silent upon your own subject, neither envy, indignation, nor ridicule, will obstruct or allay the applause which you may really deserve; but if you publish your own panegyric, upon any occasion, or in any shape whatsoever, and however artfully dressed or disguised, they will all conspire against you, and you will be disappointed of the very end you aim at.

Take care never to seem dark and mysterious; which is not only a very unamiable character, but a very suspicious one too: if you seem mysterious with others,

they will be really so with you, and you will know nothing. The height of abilities is, to have *volto sciutto*, and *penfure stretti*; that is, a frank, open, and ingenuous exterior, with a prudent and reserved interior, as far as virtue warrants, or rather dictates to you. Depend upon it, nine in ten of every company you are in will avail themselves of every indiscreet and unguarded expression of yours, if they can turn it to their own advantage. A prudent reserve, is therefore, commonly a virtue; as by an unwarrantable frankness you may injure others as well as yourself. Always look people in the face when you speak to them; the not doing it is thought to imply conscious guilt; besides that, you lose the advantage of observing by their countenances what impression your discourses make upon them. In order to know people's real sentiments, I trust much more to my eyes than to my ears; for they can say whatever they have a mind I should hear, but they can seldom help looking what they have no intention that I should know.

Neither retail nor receive scandal, willingly; for though the defamation of others may, for the present, gratify the malignity or the pride of our hearts, cool reflection will draw very disadvantageous conclusions from such a disposition: and in the case of scandal, as in that of robbery, the receiver is always thought as bad as the thief.

Mimicry, which is the common and favourite amusement of little, low minds, is in the utmost contempt with great ones. It is the lowest and most illiberal of all buffoonery. Pray, neither practise it yourself, nor applaud it in others. Besides that, the person mimicked is insulted; and, as I have often observed to you before, an insult is never forgiven.

I need not (I believe) advise you to adapt your conversation to the people you are conversing with: or I suppose you would not, without this caution, have talked upon the same subject, and in the same manner, to a minister of state, a bishop, a philosopher, a captain, and a woman. A man of the world must, like the *camoleon*, be able to take every different hue; which is

by no means a criminal or object, but a necessary complaisance; for it relates only to manners, and not to morals.

One word only, as to swearing; and that, I hope and believe, is more than is necessary. You may sometimes hear some people, in good company, interlard their discourse with oaths, by way of embellishment, as they think; but you must observe too, that those who do so are never those who contribute, in any degree to give that company the denomination of good company. They are always subalterns, or people of low education; for that practice, besides that it has no temptation to plead, is as silly, and as illiberal, as it is wicked.

Loud laughter is the mirth of the mob, who are displeas'd with silly things; for true wit or good sense never excited a laugh since the creation of the world. A man of parts and fashion is therefore often seen to smile, but seldom heard to laugh.

But to conclude this long letter—all the abovemention'd rules, however carefully you may observe them, will lose half their effect, if unaccompanied by the *aces*. Whatever you say, if you say it with a supercilious, cynical face, or an embarrassed countenance, or a silly disconcerted grin, will be ill received. If into the bargain, you mutter it, or utter it indistinctly, and unacceptfully, it will be still worse received. If your air and address are vulgar, awkward, and *gauche*, you may esteem'd indeed, if you have great intrinsic merit; but you will never please: and, without pleasing, you will rise but heavily.

## LETTER LXV.

*Observations against the Levity and Giddiness of Youth .. Against Indiscretion in Conversation, and Captiousness .. Against meddling in other People's Concerns... Against repeating in one Company what passes in another.. Bons Diables... Steadiness... Complaisance... Marks of a low Mind.*

DEAR M<sup>Y</sup>,

Bath, October the 29th.

**M**Y anxiety for your success increases, in proportion as the time approaches for taking your part

upon the great stage of the world. The audience form their opinion of you upon your first appearance (making the proper allowance for your inexperience) and so far it will be final, that, though it may vary in the degrees, it will never totally change. This creation excites that restless attention, with which I am constantly examining how I can best contribute to the perfection of that character, in which the least blemish would give me more real concern than I am now capable of feeling upon any other account for ever.

I have long since done mentioning your great religious and moral duties ; because I could not make you understand so bad a compliment, as to suppose you wanted, or could receive, any new instruction upon those two important points. Mr. Hartwell, I am sure, has not neglected them ; besides they are so obvious to common sense and reason, that common sense may (as they often do) perplex, but cannot make clearer. My province, therefore, is to supply by my experience, your hitherto inevitable inexperience in the ways of the world. People at your age are in want of natural sobriety ; and want rails, and *gardefous*, wherever they go, to hinder them from breaking their necks. This drunkenness of youth is not only tolerated, but even pleases, if kept within certain bounds of discretion and decency. Those bounds are the ones which it is difficult for the drunken man himself to find out ; and there it is that the experience of a friend not only serves, but saves him.

Carry with you, and welcome, into company, a good deal of gaiety and spirits, but as little of the giddiness of youth as you can. The former will charm ; but the latter will often, though innocently, implacably offend. Inform yourself of the characters and situations of the company, before you give way to what your imagination may prompt you to say. There are, in all companies, more wrong heads than right ones, and more who deserve, than who like censure. Should you therefore expatiate in the praise of some virtue, or some in company notoriously want ; or declaim

any vice, which others are notoriously infected with ; your reflections, however general and unapplied, will, by being applicable, be thought personal, and levelled at those people. This consideration points out to you, sufficiently, not to be suspicious and captious yourself, nor to suppose that things, because they may, are therefore meant at you. The manners of well-bred people secure one from those indirect and mean attacks ; but if, by chance, a slipshod woman, or a pert coxcomb, sets off any thing of that kind, it is much better not to seem to understand, than to reply to it.

Cautiously avoid talking of either your own or other people's domestic affairs. Yours are nothing to them, but tedious ; theirs are nothing to you. The subject is a tender one ; and it is odds but you touch somebody or other's sore place ; for, in this case, there is no trusting to specious appearances ; which may be, and often are, so contrary to the real situation of things, between men and their wives, parents and their children, seeming friends, &c. that, with the best intentions in the world, one often blunders disagreeably.

Remember, that the wit, humour, and jokes, of most mixed companies, are local. They thrive in that particular soil, but will not, often, bear transplanting. Every company is differently circumstanced, has its particular cant and jargon ; which may give occasion to wit and mirth, within that circle, but would seem flat and insipid in any other, and therefore will not bear repeating. Nothing makes a man look sillier, than a pleasantry, not relished or not understood ; and if he meets with a profound silence, when he expected a general applause, or, what is worse, if he is desired to explain the *bon mot*, his awkward and embarrassed situation is easier imagined than described. *A-propos* of repeating ; take great care never to repeat (I do not mean here the pleasantries) in one company what you hear in another. Things, seemingly indifferent, may, by circulation, have much graver consequences than you would imagine. Besides, there is a general tacit trust in conversation, by which a man is obliged not to report any thing out of it, though he is not immediately

enjoined secrecy. A retailer of this kind is sure to draw himself into a thousand scrapes and discussions, and to be shily and uncomfortably received, wherever he goes.

You will find, in most good company, some people who only keep their place there by a contemptible title enough; these are what we call very good-natured fellows, and the French *bons diables*. The truth is, they are people without any parts or fancy, and who, having no will of their own, readily assent to, concur in, and applaud, whatever is said or done in the company; and adopt, with the same alacrity, the most virtuous or the most criminal, the wisest or the fillicest scheme, that happens to be entertained by the majority of the company. This foolish, and often criminal complaisance, flows from a foolish cause—the want of any other merit. I hope you will hold your place in company by a nobler tenure, and that you will hold it (you can bear a quibble, I believe, yet) *in capite*. Have a will and an opinion of your own, and adhere to them steadily; but then do it with good-humour, good-breeding, and (if you have it) with urbanity; for you have not heard enough either to preach or censure.

All other kinds of complaisance are not only blameless, but necessary in good company. Not to seem to perceive the little weaknesses, and the idle but innocent affectations of the company, is not only very allowable, but in truth, a sort of polite duty. They will be pleased with you, if you do; and will certainly not be reformed by you, if you do not. For instance, you will find, in every groupe of company, two principal figures; viz. the fine lady and the fine gentleman; who absolutely give the law of wit, language, fashion, and taste, to the rest of that society. There is always a strict, and often, for the time being, a tender alliance between these two figures. The lady looks upon her empire as founded upon the divine right of beauty (and full as good a divine right it is, as any king, emperor, or pope, can pretend to;) she requires, and commonly meets with, unlimited, passive obedience. And why should she not meet with it? Her demands go no higher

han to have her unquestioned pre-eminence in beauty, wit, and fashion, firmly established. Few sovereigns (by the way) are so reasonable. The fine gentleman's claims of right are *mutatis mutandis*, the same; and though, indeed, he is not always a wit *de jure*, yet, as he is the wit *de facto* of that company, he is entitled to a share of your allegiance; and every body expects at least as much as they are entitled to, if not something more. Prudence bids you make your court to these joint sovereigns; and no duty, that I know of, forbids it. Rebellion here is exceedingly dangerous, and inevitably punished by banishment, and immediate forfeiture of all your wit, manners, taste and fashion: as, on the other hand, a cheerful submission, not without some flattery, is sure to procure you a strong recommendation, and most effectual pass, throughout all their, and probably the neighboring dominions. With a moderate share of sagacity, you will, before you have been half an hour in their company, easily discover these two principal figures; both by the deference which you will observe the whole company pay them; and by that easy, careless and serene air, which their consciousness of power gives them. As in this case, so in all others, aim always at the highest; get always into the highest company, and address yourself particularly to the highest in it. The search after the unattainable philosopher's stone has occasioned a thousand useless discoveries, which otherwise would never have been made.

What the French justly call *les manieres nobles*, are only to be acquired in the very best companies. They are the distinguishing characteristics of men of fashion: people of low education never wear them so close, but that some part or other of the original vulgarity appears. *Les manieres nobles* equally forbid insolent contempt, or low envy and jealousy. Low people, in good circumstances, fine clothes, and equipages, will insolently throw contempt for all those who cannot afford as fine clothes, as good equipage, and who have not (as their term is) as much money in their pockets: on the other hand, they are gnawed with envy, and



cannot help discovering it, at those who surpass them in any of these articles ; which are far from being sur-criterions of merit. They are, likewise, jealous of being slighted ; and consequently suspicious and captious ; they are eager and hot about trifles ; because trifles were, at first, their affairs of consequence. *Les manieres nobles* imply exactly the reverse of all this. Study them early ; you cannot make them too habitual and familiar to you.

By your account of the German play, which I do not know whether I shall call tragedy or comedy, the only shining part of it (since I am in a way of quibbling) seems to have been the fox's tail. I presume too, that the play has had the same fate with the squib and has gone off no more. I remember a squib much better applied, when it was made the device of the colours of a French regiment of grenadiers ; it was represented bursting, with this motto under it, *Perseverandum luceam* \*.

• I expect to meet Mr. Eliot in London, in about three weeks, after which you will soon see him at Leipzig.—Adieu !

## LETTER LXVI.

*Graces of Manner and Behaviour...The Duke of Marlborough...  
General Instructions on the Subject.*

DEAR BOY,

London, November the 18th.

WHATEVER I see, or whatever I hear, my first consideration is, whether it can, in any way, be useful to you. As a proof of this, I went accidentally, the other day, into a print-shop, where, among many others, I found one print from a famous design of Carlo Maratti, who died about thirty years ago, and was the last eminent painter in Europe : the subject is, *Il Studio del Disegno* ; or, The School of Drawing. An old man, supposed to be the master, points to his scholars, who are variously employed, in perspective, geometry, and

\* I shall perish while I shine.

re observation of the statues of antiquity. With regard to perspective, of which there are some little specimens ; he has written, *Tanto che basti*, that is, As much as is sufficient ; with regard to geometry, *Tanto che basti* again ; with regard to the contemplation of the ancient statues, there is written, *Non mai a bastanza*, There can never be enough. But in the clouds, at the top of the piece, are represented the three Graces ; with this just sentence written over them, *Senza di noi ogni fatica è vana*, that is, Without us all labour is vain. This every body allows to be true, in painting ; but all people do not seem to consider, as I hope you will, that this truth is full as applicable to every other art or science ; indeed to every thing that is to be said or done. I will send you the print itself, by Mr. Eliot, when he returns : and I will advise you to make the same use of it that the Roman catholics say they do of the pictures and images of their saints ; which is, only to remind them of those ; for the adoration they disclaim. Nay, I will go farther, and, as the transition from Popery to aganitim is short and easy, I will classically and poetically advise you to invoke, and sacrifice to them every day.

If you ask me how you shall acquire what neither you nor I can define or ascertain ; I can only answer, by observation. Form yourself, with regard to others, upon what you feel pleases you, in them. I can tell you the impotence, the advantage, of having the graces ; but I cannot give them you : I heartily wish I could, and I certainly would ; for I do not know a better present that I could make you. To show you that every wise, philosophical, and retired man, thinks upon that subject as I do, who have always lived in the world, I send you, by Mr. Eliot, the famous Mr. Locke's book upon Education ; in which you will find the stress that he lays upon the graces, which he calls (and very truly) good-breeding. I have marked all the parts of that book, which are worth your attention ; for as he begins with the child, almost from its birth, the parts relative to its infancy would be useless to you. Germany is, still less than England, the seat of the Gra-

ces ; however, you had as good not say so while you are there. But the place which you are going to, in a great degree is ; for I have known as many well-bred men come from Turin, as from any part of Europe. The late king, Victor Amedeus, took great pains to form such of his subjects as were of any consideration, both to business and manners ; the present king I am told follows his example : this, however, is certain, that in all courts and congresses, where there are various foreign ministers, those of the king of Sardinia are generally the ablest, and the politest. You will therefore, at Turin, have very good models to form yourself upon ; and, remember, that with regard to the best models, as well as to the antique Greek statues, in the print, *non mai a bastanza*. Observe every word, look, and motion of those who are allowed to be the most accomplished persons there. Observe their natural and careless, but genteel air ; their unembarrassed good-breeding ; their unassuming, but yet unprostituted dignity. Mind their decent mirth, their discreet frankness, and that *entregent*, which, as much above the frivolous as below the important and the secret, is the proper medium for conversation in mixed companies.

Of all the men that ever I knew in my life, (and I knew him extremely well) the late duke of Marlborough possessed the graces in the highest degree, not to say engrossed them ; and indeed he got the most by them ; for I will venture (contrary to the custom of profound historians, who always assign deep causes for great events) to ascribe the better half of the duke of Marlborough's greatness and riches to those graces. He was eminently illiterate ; wrote bad English, and spelled it still worse. He had no share of what is commonly called parts ; that is, he had no brightness, nothing shining in his genius. He had, most undoubtedly, an excellent good plain understanding, with sound judgment. But these, alone, would probably have raised him but something higher than they found him ; which was page to king James the Second's queen. There the graces protected and promoted him ; for, while he was an ensign of the Guards, the duchess of

Cleveland, then favourite mistress to king Charles the Second, struck by those very graces, gave him five thousand pounds; with which he immediately bought an annuity for his life, of five hundred pounds a year, of my grandfather, Halifax; which was the foundation of his subsequent fortune. His figure was beautiful; but his manner was irresistible, by either man or woman. It was by this engaging, graceful manner, that he was enabled, during all his war, to connect the various and jarring powers of the Grand Alliance, and to carry them on to the main object of the war, notwithstanding their private and separate views, jealousies, and wrong-headedness. Whatever court he went to (and he was often obliged to go himself to some restive and refractory ones) he as constantly prevailed, and brought them into his measures. The pensionary Heinius, a venerable old minister, grown grey in business, and who had governed the republic of the United Provinces for more than forty years, was absolutely governed by the duke of Marlborough, as that republic feels to this day. He was always cool; and nobody ever observed the least variation in his countenance: he could refuse more gracefully than other people could grant; and those who went away from him the most dissatisfied, as to the substance of their business, were yet personally charmed with him, and, in some degree, comforted by his manner. With all his gentleness and gracefulness, no man living was more conscious of his situation, nor maintained his dignity better.

Do not mistake, and think that these graces, which I so often and so earnestly recommend to you, should only accompany important transactions, and be worn only *les jours de gala* †: no; they should, if possible, accompany even the least thing that you do or say; for if you neglect them in little things, they will leave you in great ones. I should, for instance, be extremely concerned to see you even drink a cup of coffee ungracefully, and stop yourself with it, by your awkward manner of holding it; nor should I like to see your

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† On holydays.

coat buttoned, or shoes buckled awry. But I should be outrageous, if I heard you muster your words unintelligibly, stammer in your speech, or hesitate, misplace, and mistake in your narrations : and I should run away from you, with greater rapidity, if possible, than I should now run to embrace you, if I found you destitute of all those graces which I have set my heart upon their making you one day, *cumibus ornatum excellere rebus* †.

## LETTER LXVII.

*Admonitions on first going into the World...Dress...Vivacity.*

DEAR BOY,

London, December the 30th.

**I** DIRECT this letter to Berlin, where, I suppose, it will either find you, or, at least, wait but a little time for you. I cannot help being anxious for your success, at this your first appearance upon the great stage of the world ; for, though the spectators are always candid enough to give great allowances, and to show great indulgence to a new actor ; yet, from the first impression which he makes upon them, they are apt to decide, in their own minds at least, whether he will ever be a good one or not : if he seems to understand what he says, by speaking it properly : if he is attentive to his part, instead of staring negligently about ; and if, upon the whole he seems ambitious to please, they willingly pass over little awkwardnesses and inaccuracies, which they ascribe to a commendable modesty in a young and unexperienced actor. They pronounce that he will be a good one in time : and, by the encouragement which they give him, make him so the sooner. This, I hope, will be your case : you have sense enough to understand your part : a constant attention, and ambition to excel in it, with a careful observation of the best actors, will inevitably qualify you, if not for the first, at least for considerable parts.

† Prepared to excel in all things.

Your dress (as insignificant a thing as dress is in itself) is now become an object worthy of some attention; for, I confess, I cannot help forming some opinion of a man's sense and character from his dress; and I believe most people do, as well as myself. Any affectation whatsoever in dress, implies, in my mind, a flaw in the understanding. Most of our young fellows, here, display some character or other by their dress; some affect the tremendous, and wear a great and fiercely cocked hat, an enormous sword, a short waistcoat, and a black cravat: these I should be almost tempted to swear the peace against, in my own defence, if I was not convinced that they are but meek asses in lions' skins. Others go in brown frocks, leather breeches, great oaken cudgels in their hands, their hats uncocked, and their hair unpowdered; and imitate grooms, stage-coachmen, and country bumpkins, so well, in their outfides, that I do not make the least doubt of their resembling them equally in their insides. A man of sense carefully avoids any particular character in his dress: he is accurately clean for his own sake; but all the rest is for other people's. He dresses as well, and in the same manner, as the people of sense and fashion in the place where he is. If he dresses better, as he thinks, that is, more than they, he is a fop; if he dresses worse, he is unpardonably negligent: but, of the two, I would rather have a young fellow too much than too little dressed; the excess on that side will wear off, with a little age and reflection; but, if he is negligent at twenty, he will be a sloven at forty, and stink at fifty years old. Dress yourself fine, where others are fine; and plain, where others are plain; but take care, always, that your clothes are well made, and fit you, for otherwise they will give you a very awkward air. When you are once well dressed for the day, think no more of it afterwards; and, without any stiffness for fear of discomposing that dress, let all your motions be as easy and natural as if you had no clothes on at all. So much for dress, which I maintain to be a thing of consequence in the polite world.

As to manners, good-breeding, and the graces

have so often entertained you upon these important subjects, that I can add nothing to what I have formerly said. Your own good sense will suggest to you the substance of them; and observation, experience, and good company, the several modes of them. Your great vivacity, which I hear of from many people, will be no hindrance to your pleasing in good company; on the contrary will be of use to you, if tempered by good-breeding, and accompanied by the graces. But then, I suppose your vivacity to be a vivacity of parts, and not a constitutional restlessness; for the most disagreeable composition that I know in the world, is that of strong animal spirits, with a cold genius. Such a fellow is troublesomely active, frivolously busy, foolishly lively; talks much with little meaning, & laughs more, with less reason; whereas in my opinion, a warm and lively genius, with a cool constitution, is the perfection of human nature.

Do what you will at Berlin, provided you do but do something all day long. All I desire of you is, that you will never flatter away one minute in idleness, and in doing nothing. When you are not in company, learn what either books, masters, or Mr. Harte, can teach you; and when you are in company, learn (what company only can teach you) the characters and manners of mankind. I really ask your pardon for giving you this advice; because if you are a rational creature, and a thinking being, as I suppose, and verily believe you are, it must be unnecessary, and, to a certain degree, injurious. If I did not know, by experience, that some men pass their whole time in doing nothing, I should not think it possible for any being, superior to *monsieur Descartes's* automaton, to squander away in absolute idleness one single minute of that small portion of time which is allotted us in this world.

I send you, my dear child! (and you will not doubt) very sincerely the wishes of the season. May you deserve a great number of happy new-years! and, if you deserve, may you have them. Many new-years indeed, you may see, but happy ones you cannot see *without* deserving them. There, virtue, honour, and

knowledge, alone can merit, alone can procure. *Dii  
bi dent annos ! de te nam cætera sumes,* \* was a pretty  
iece of poetical flattery, where it was said ; I hope  
hat, in time, it may be no flattery when said to you.  
but I assure you, that, whenever I cannot apply the  
atter part of the line to you with truth, I shall neither  
ay, think, nor wish the former.—Adieu !

## LETTER LXVIII.

*Infructions relative to Expenses...Necessity of keeping correct  
Accounts...Attention to the State of Prussia.*

DEAR BOY,

London, January the 10th.

I HAVE received your letter of the 13th December.  
Your thanks for my present, as you call it, exceed the  
value of the present ; but the use, which you assure  
me that you will make of it, is the thanks which I de-  
sire to receive. Due attention to the inside of books,  
and due contempt for the outside, is the proper rela-  
tion between a man of sense and his books.

Now that you are going a little more into the world,  
I will take this occasion to explain my intentions as to  
your future expenses, that you may know what you  
have to expect from me, and make your plan accord-  
ingly. I shall neither deny nor grudge you any money,  
that may be necessary for either your improvement or  
your pleasures ; I mean, the pleasures of a rational be-  
ing. Under the head of improvement, I mean the best  
books, and the best masters, cost what they will ; I also  
mean all the expense of lodgings, coach, drefs, servants.  
&c. which, according to the several places where you  
may be, shall be respectively necessary, to enable you to  
keep the best company. Under the head of rational  
pleasures, I comprehend, first proper charities, to real  
and compassionate objects of it ; secondly, proper pre-  
sents, to those to whom you are obliged, or whom you  
desire to oblige ; thirdly, a conformity of expense to

\* *May the Gods give you long life ! for every thing else is your own.*



that of the company which you keep : as in public spectacles ; your share of little entertainments ; a few pistoles at games of mere commerce ; and other incidental calls of good company. The only two articles which I will never supply, are, the profusion of low riot, and the idle lavishness of negligence and laziness. A fool squanders away, without credit or advantage to himself, more than a man of sense spends with both. The latter employs his money as he does his time, and never spends a shilling of the one, nor a minute of the other, but in something that is either useful or rationally pleasing to himself or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withstand the charms of a toy-shop, snuff-boxes, watches, heads of canes, &c. are his destruction. His servants and tradesmen conspire with his own indolence, to cheat him ; and, in a very little time, he is astonished, in the midst of all the ridiculous superfluities, to find himself in want of all the real comforts and necessaries of life. Without care and method, the largest fortune will not, and with them, almost the smallest will supply all necessary expenses. As far as you can possibly, pay ready money, for every thing you buy, and avoid bills. Pay that money too yourself, and not through the hands of any servant ; who always either stipulates poundage, or requires a present for his good word, as they call it. Where you must have bills (as for meat and drink, clothes, &c.) pay them regularly every month, and with your own hand. Never, from a mistaken economy, buy a thing you do not want, because it is cheap ; or, from a silly pride, because it is dear. Keep an account, in a book, of all that you receive, and of all that you pay ; for no man, who knows what he receives, and what he pays, ever runs out. I do not mean that you should keep an account of the shillings and half-crowns which you may spend in chair-hire, operas, &c. they are unworthy of the time, and of the ink that they would consume ; leave such *minutiae* to dull, penny-wise fellows : but remember, in economy, as well as in every other part of life, to have the proper

on to proper objects, and the proper contempt  
 le ones. A strong mind sees things in their true  
 tions ; a weak one views them through a mag-  
 ; medium ; which, like the microscope, makes  
 hant of a flea ; magnifies all little objects, but  
 receive great ones. I have known many a man  
 r a miser, by saving a penny, and wrangling for  
 nce, who was undoing himself, at the same time,  
 ng above his income, and not attending to essen-  
 ticles, which were above his *portée*. The sure  
 teristic of a sound and strong mind, is, to find,  
 y thing, those certain bounds, *quos ultra citraque*  
*confissere rectum*.\* These boundaries are marked  
 a very fine line, which only good-sense and at-  
 tican discover ; it is much too fine for vulgar  
 In manners, this line is good-breeding ; beyond  
 troublesome ceremony ; short of it, is unbeco-  
 negligence and inattention. In morals, it divides  
 tious puritanism from criminal relaxation ; in  
 n, superstition from impiety ; and, in short,  
 virtue from its kindred vice or weakness. I think  
 ave sense enough to discover the line : keep it al-  
 in your eye, and learn to walk upon it ; rest  
 Mr. Harte, and he will poise you, till you are  
 go alone. By the way, there are fewer people  
 walk well upon that line, than upon the slack  
 and, therefore, a good performer shines so much  
 ore.

ur friend, comte Pertingue, who constantly in-  
 after you, has written to comte Salmour, the  
 or of the academy at Turin, to prepare a room  
 u there, immediately after the Ascension ; and  
 commended you to him, in a manner which, I  
 you will give him no reason to repent, or be  
 ed of. As comte Salmour's son, now residing at  
 lague, is my particular acquaintance, I shall have  
 ir and authentic accounts of all that you do at  
 ring your stay at Berlin, I expect that you should

\* On either side of which is error.

inform yourself thoroughly of the present state of the civil, military, and ecclesiastical government of the king of Prussia's dominions. You must also inform yourself of the reformation which the king of Prussia has lately made in the law ; by which he has both lessened the number, and shortened the duration of lawsuits : a great work, and worthy of so great a prince ! As he is indisputably the ablest prince in Europe, every part of his government deserves your most diligent inquiry, and your most serious attention. It must be owned that you set out well, as a young politician, by beginning at Berlin, and then going to Turin, where you will see the next ablest monarch to that of Prussia ; so that, if you are capable of making political reflexions, those two princes will furnish you with sufficient matter.

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LETTER LXIX.

*Necessity of an early Habit of Reflexion.. Account of the Author's early Conduct.. Prejudices..Enthusiasm for the Ancients...Homer..Milton. Prejudices of Fashion..The Pope... The Pretender..Prejudices of the French and English... Free and despotic Governments.*

DEAR BOY,

London, February the 7th.

YOU are now come to an age capable of reflexion ; and I hope you will do what, however, few people at your age do—exert it, for your own sake, in the search of truth and sound knowledge. I will confess (for I am not unwilling to discover my secrets to you) that it is not many years since I have presumed to reflect for myself. Till sixteen or seventeen I had no reflexion, and, for many years after that, I made no use of what I had. I adopted the notions of the books I read, or the company I kept, without examining whether they were just or not, and I rather chose to run the risk of easy error, than to take the time and trouble of investigating truth. Thus, partly from laziness, partly from dissipation, and partly from the *mauvaise honte* of rejecting fashionable notions, I was (as I have since found)

hurried away by prejudices, instead of being guided by reason ; and quietly cherished error, instead of seeking for truth. But, since I have taken the trouble of reasoning for myself, and have had the courage to own that I do so, you cannot imagine how much my notions of things are altered, and in how different a light I now see them, from that in which I formerly viewed them, through the deceitful medium of prejudice or authority. Nay, I may possibly still retain many errors, which, from long habit, have perhaps grown into real opinions ; for it is very difficult to distinguish habits, early acquired and long entertained, from the result of our reason and reflexion.

My first prejudice (for I do not mention the prejudices of boys and women, such as hobgoblins, ghosts, dreams, spilling salt, &c.) was my classical enthusiasm, which I received from the books I read, and the masters who explained them to me. I was convinced there had been no common sense nor common honesty in the world for these last fifteen hundred years ; but that they were totally extinguished with the ancient Greek and Roman governments. Homer and Virgil could have no faults, because they were ancient ; Milton and Tasso could have no merit, because they were modern. And I could almost have said, with regard to the ancients, what Cicero, very absurdly and unbecomingly for a philosopher, says with regard to Plato, *Cum quo errare malim quam cum aliis rectè sentire.*\* Whereas now, without any extraordinary effort of genius, I have discovered, that nature was the same three thousand years ago, as it is at present ; that men were but men then as well as now ; that modes and customs vary often, but that human-nature is always the same. And I can no more suppose, that men were better, braver, or wiser, fifteen hundred or three thousand years ago, than I can suppose that the animals, or vegetables, were better then than they are now. I dare assert too, in defiance of the favourers of the ancients, that Homer's Hero, Achilles, was both a brute and a

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\* I would rather err with him than be right with others.

scoundrel, and consequently an improper character for the hero of an epic poem : he had so little regard for his country, that he would not act in defence of it because he had quarrelled with Agamemnon about *w—e* ; and then afterwards, animated by private resentment only, he went about killing people basely, I will call it, because he knew himself invulnerable ; and yet, invulnerable as he was, he wore the strongest armour in the world ; which I humbly apprehend to be a blunder : for a horse-shoe clapped to his vulnerable heel would have been sufficient. On the other hand with submission to the favourers of the moderns, I assert with Mr. Dryden, that the Devil is in truth the hero of Milton's poem : his plan, which he lays, pursues, and at last executes, being the subject of the poem. From all which considerations, I impartially conclude, that the ancients had their excellencies and defects, their virtues and their vices, just like the moderns : pedantry and affectation of learning decidedly in favour of the former ; vanity and ignorance as peremptorily, in favour of the latter. Religious prejudices kept pace with my classical ones ; and there was a time when I thought it impossible for the honestest man in the world to be saved, out of the pale of the church of England : not considering that matters of opinion do not depend upon the will : and that it is as natural, and as allowable, that another man should differ in opinion from me, as that I should differ from him ; and that, if we are both sincere, we are both blameless ; and should consequently have mutual indulgence for each other.

The next prejudices I adopted, were those of the *beau monde* ; in which, as I was determined to shine, I took what are commonly called the genteel vices to be necessary. I had heard them reckoned so, and, without further inquiry, I believed it ; or, at least, should have been ashamed to have denied it, for fear of exposing myself to the ridicule of those whom I considered as the models of fine gentlemen. But I am now neither ashamed nor afraid to assert, that those genteel vices, which they are falsely called, are only so many blemishes in

ster of even a man of the world, and what is call-  
fine gentleman, and degrade him in the opinions  
of every people, to whom he hopes to recom-  
himself by them. Nay, this prejudice often ex-  
so far, that I have known people pretend to vices  
had not, instead of carefully concealing those they

and assert your own reason; reflect, examine,  
analyse every thing, in order to form a sound and  
re judgment; let no *eros epa* impose upon your  
standing, mislead your actions, or dictate your  
rformation. Be early, what, if you are not, you  
when too late, wish you had been. Consult your  
n by times: I do not say that it will always prove  
erring guide: for human reason is not infallible:  
: will prove the least erring guide that you can  
v, except holy writ. Books and conversation  
assist it; but adopt neither, blindly and implicit-  
y both by that rule, which God has given to di-  
us—reason. Of all the troubles, do not decline,  
any people do, that of thinking. The herd of  
mind can hardly be said to think; their notions are  
st all adoptive; and, in general, I believe it is  
r that it should be so; as such common prejudi-  
ontribute more to order and quiet, than their own  
ate reasonings would do, uncultivated and unim-  
ed as they are. We have many of those useful  
dices in this country, which I should be very  
to see removed. The good protestant conviction  
he Pope is both antichrist, and the whore of Bab-  
is a more effectual preservative, in this country,  
st popery, than all the solid and unanswerable ar-  
ents of Chillingworth.

ne idle story of the Pretender's having been intro-  
d in a warming-pan, into the queen's bed, though  
stitute of all probability as of all foundation, has  
much more prejudicial to the cause of Jacobitism  
all that Mr. Locke and others have written, to  
*the unreasonableness and the absurdity of the doc-  
of indefeasible hereditary right, and unlimit  
obedience.* And that silly, sanguine not

which is firmly entertained here, that one Englishman can beat three Frenchmen, encourages, and has times enabled one Englishman, in reality to be.

A Frenchman ventures his life with alacrity *l'honneur du roi* \* : were you to change the which he has been taught to have in view, and that it was *pour le bien de la patrie* †, he would probably run away. Such gross, local prejudice veil with the herd of mankind; and do not impede an enlightened, cultivated, and reflecting mind. Then there are notions equally false, though not so glaringly absurd, which are entertained by people of superior, and improved understandings, merely for want of the necessary pains to investigate, the proper art to examine, and the penetration requisite to detect the truth. Those are the prejudices which I have you guard against, by a manly exertion and attention of your reasoning faculty. To mention in instance, of a thousand that I could give you—general prejudice, and has been propagated for sixteen hundred years, that arts and sciences flourish under an absolute government; and genius must necessarily be cramped, where free and unrestrained. This sounds plausible, but is false in fact. The liberal arts, as agriculture, manufactures, &c. indeed be discouraged, where the profits and pleasures are, from the nature of the government, insecure. I know not why the despotism of a government should cramp the genius of a mathematician, an astronomer, a philosopher, or an orator, I confess I never could discover. I know not indeed deprive the poet, or the orator, of the liberty of treating of certain subjects in the manner they wish, but it leaves them subjects enough to exert their genius upon, if they have it. Can an author with liberty to publish blasphemy, bawdry, or sedition, all which are equally prohibited in the freest governments, if they are wise and well regulated ones, complain, that he is cramped and shackled, if he is not at liberty to publish blasphemy, bawdry, or sedition, all which are equally prohibited in the freest governments, if they are wise and well regulated ones.

as the present general complaint of the French as

\* The honour of the king.

† The good of his

but, indeed, chiefly of the bad ones. No wonder, say they, that England produces so many great geniuses; people there may think as they please, and publish what they think. Very true; but who hinders them from thinking as they please? If, indeed, they think in a manner destructive of all religion, morality, or good manners, or to the disturbance of the state, an absolute government will certainly more effectually prohibit them from, or punish them for publishing such thoughts, than a free one could do. But how does that cramp the genius of an epic, dramatic, or lyric poet? Or how does it corrupt the eloquence of an orator, in the pulpit, or at the bar? The celebrated authors of the Augustan age did not shine till after the fetters were rivetted upon the Roman people, by that cruel and worthless emperor. The revival of letters was not owing, either to any free government, but to the encouragement and protection of Leo X. and Francis I.; the one as absolute a pope, and the other as despotic a prince as ever reigned. Do not mistake and imagine, that, while I am only exposing a prejudice, I am speaking in favour of arbitrary power; which from my soul I abhor, and look upon as a gross and criminal violation of the natural rights of mankind.—Adieu!

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### LETTER LXX.

*Of Pleasures...Liberal and illiberal Pleasures...Music...Instructions relative to Manners and visiting Foreign Countries.*

DEAR BOY,

London, April the 19th

**T**HIS letter will, I believe, still find you at Venice, in all the dissipation of masquerades, ridottos, operas, &c.—with all my heart; they are decent evening amusements, and very properly succeed that serious application to which I am sure you devote your mornings. There are liberal and illiberal pleasures, as well as liberal and illiberal arts. There are some pleasures, that degrade a gentleman, as much as some trades



could do. Sottish drinking, indiscriminate gluttony, driving coaches, rustic sports, such as fox-chases, horseraces, &c. are, in my opinion, infinitely below the honest and industrious professions of a taylor and a shoemaker, which are said to *dérogée*.

As you are now in a musical country, where singing, fiddling, and piping, are not only the common topics of conversation, but almost the principal objects of attention, I cannot help cautioning you against giving into those (I will call them illiberal) pleasures, (though music is commonly reckoned one of the liberal arts) to the degree that most of your countrymen do, when they travel in Italy. If you love music, hear it; go to operas, concerts, and pay fiddlers to play to you; but I insist upon your neither piping nor fiddling yourself. It puts a gentleman in a very frivolous, contemptible light; brings him into a great deal of bad company, and takes up a great deal of time, which might be much better employed. Few things would mortify me more, than to see you bearing a part in a concert, with a fiddle under your chin, or a pipe in your mouth.

I have had a great deal of conversation with comte du Perron, upon your subject; and I was very glad to hear, from one whom I think so good a judge, that you wanted nothing but *des manières*; which I am convinced you will now soon acquire, in the company which henceforward you are likely to keep. By *manières*, I do not mean bare common civility; every body must have that, who would not be kicked out of company: but I mean engaging, and even shining manners; a distinguished politeness, an almost irresistible address; a superior gracefulness in all you say and do. It is this alone that can give all your other talents their full lustre and value; and, consequently, it is this which should now be the principal object of your attention.

The exercises of the academy, and the manners of courts, must be attended to and acquired, and, at the same time, your other studies continued. I am sure you will not pass, nor desire, one single idle hour at Paris; for I do not foresee that you can, in any part

of your life, put out six months to greater interest, than those next which you are to spend there.

We will talk hereafter about your stay at Rome, & in other parts of Italy. This only I will now recommend to you; which is, to extract the spirit of every place you go to. In those places, which are only distinguished by classical fame, and valuable remains of antiquity, have your classics in your hand and in your head; compare the ancient geography, and descriptions, with the modern; and never fail to take notes. Rome will furnish you with business enough of that sort; but then it will furnish you with many other objects, well deserving your attention; such as deep ecclesiastical craft and policy.—Adieu!

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### LETTER LXXI.

*Cautions against the Contagion of fashionable Vices... Ill Conduct and Manners of Englishmen on their Travels, &c.*

DEAR BOY,

London, May the 15th.

**T**HIS letter will, I hope, find you settled to your serious studies, and your necessary exercises, at Turin, after the hurry and dissipation of the carnival at Venice. I mean that your stay at Turin should, and I flatter myself that it will, be an useful and ornamental period of your education; but at the same time, I must tell you, that all my affection for you has never yet given me so much anxiety as that which I now feel. While you are in danger, I shall be in fear; and you are in danger at Turin. Mr. Harte will, by his care, arm you as well as he can against it; but your own good sense and resolution can alone make you invulnerable. I am informed, there are now many English at the academy at Turin; and I fear those are just so many dangers for you to encounter. Who they are, I do not know; but I well know the general ill-conduct, the indecent behaviour, and the illiberal views, of my young countrymen abroad; especially wherever they are in numbers together. Ill example is of itself dangerous

enough ; but those who give it, seldom stop there ; they add their infamous exhortations and invitations ; and, if these fail, they have recourse to ridicule, which is harder for one of your age and experience to withstand than either of the former. Be upon your guard, therefore, against these batteries, which will all be played upon you. You are not sent abroad to converse with your own countrymen : among them, in general, you will get little knowledge, no languages, and, I am sure, no manners. I desire that you will form no connections, nor (what they impudently call) friendships, with these people, which are, in truth, only combinations and conspiracies against good morals and good manners. There is commonly, in young people, a facility that makes them unwilling to refuse any thing that is asked of them ; a *mauvaise honte*, that makes them ashamed to refuse ; and, at the same time, an ambition of pleasing and shining in the company they keep ; these several causes produce the best effect in good company, but the very worst in bad. If people had no vices but their own, few would have so many as they have. For my own part, I would sooner wear other people's clothes than their vices ; and they would fit upon me just as well. I hope you will have none ; but if ever you have, I beg at least, they may be all your own. Vices of adoption are above all others, the most disgraceful and unpardonable. There are degrees in vices, as well as in virtues ; and I must do my countrymen the justice to say, they generally take their vices in the lowest degree. Their gallantry is the infamous mean debauchery of flews, justly attended and rewarded by the loss of their health, as well as their character. Their pleasures of the table end in beastly drunkenness, low riot, broken windows, and very often (as they well deserve) broken bones. They game, for the sake of the vice, not of the amusement ; and therefore carry it to excess ; undo, or are undone by their companions. By such conduct, and in such company abroad, they come home, the unimproved, illiberal, and ungentleman-like creatures, that one daily sees them ; that is, in the Park, and in the streets, for one never meets

good company ; where they have neither manifested themselves, nor merit to be received. In the manners of footmen and grooms, they show their dress to ; for you must have observed the streets here, in dirty blue frocks, with oak-leaves in their hands, and their hair greasy and unlaundered, tucked up under their hats of an enormous size, thus finished and adorned by their travels, they are the disturbers of quietness ; they break the peace, and commonly the landlords, of the taverns by drink ; and are at once the support, the terror, the victims, of the bawdy-houses they frequent. These poor mistaken people think they shine, they do indeed ; but it is as putrefaction shines dark.

I am not now preaching to you, like an old fellow, from religious or moral texts ; I am persuaded I do not want the best instructions of that kind : but I am advising you as a friend, as a man of the world, who would not have you old while you are young, but that it would have you take all the pleasures that life affords, and that decency warrants. I will suppose, for argument's sake (for upon no account can it be supposed) that all the vices mentioned were perfectly innocent in themselves, they would still degrade, villify, and sink, those who practise them ; would obstruct their rising in the world, and debasing their characters ; and give them a lowness of mind and manners, absolutely inconsistent with making any figure in upper life and great

I have now said, together with your own good sense, I hope, sufficient to arm you against the seductive invitations, or the profligate exhortations (not call them temptations) of those unfortunate people. On the other hand, when they engage you in these schemes, content yourself with a steady refusal ; avoid controversy on plain points. You are too young to convert them, I trust, too wise to be converted by them, not only in reality, but even in appearance.

ance, if you would be well received in good company for people will always be shy of receiving a man, who comes from a place where the plague rages, let his look ever so healthy. There are some expressions both in French and English, and some characters, both in those two and in other countries, which have, I dare say, milled many young men to their ruin—*Une honnête débauché, une jolie débauché*; an agreeable rake, a man of pleasure. These are phrases invented by the wicked and profligate, at once to conceal or excuse their own vices, and to debauch others.

What I have said, with regard to my countrymen in general, does not extend to them all without exception; there are some who have both merit and manners. Your friend, Mr. Stevens, is among the latter and I approve of your connection with him. You may happen to meet with some others, whose friendship may be of great use to you hereafter, either from their superior talents, or their rank and fortune; cultivate them: but then I desire that Mr. Harte may be the judge of those persons.

Adieu, my dear child! Consider seriously the importance of the two next years, to your character, your figure, and your fortune.

## LETTER LXXII.

*Rules for Conduct in the great and busy World...Coolness and Self-command...Perseverance in Business...Bons Mots.*

DEAR BOY,

London, May the 1st

**I** RECOMMENDED to you, in my last, some cautions against adopting the passions and vices of others. Let me now put you a little on your guard against your own. There are many little points of conduct which are necessary in the course of the world, and which who practises the earliest, will please the most, and rise the soonest. The spirits and vivacity of youth are apt to neglect them as useless, or reject them as troublesome. But subsequent knowledge, and experi-

of the world, remind us of their importance, commonly when it is too late. The principal of these things, is the mastery of one's temper, and that coolness of mind, and serenity of countenance, which hinders us from discovering, by words, actions, or even looks, those passions or sentiments, by which we are inwardly moved or agitated ; and the discovery of which gives cooler and abler people such infinite advantage over us, not only in great business, but in all the most common occurrences of life. A man who does not possess himself enough to hear disagreeable things without visible marks of anger and change of countenance, or agreeable ones without sudden bursts of joy, and expansion of countenance, is at the mercy of every artful knave, or pert coxcomb : the former will provoke or please you by design, to catch unguarded words or looks ; by which he will easily decypher the secrets of your heart, of which you should keep the key yourself, and trust it with no man living. The latter will, by his absurdity and without intending it, produce the same discoveries, of which other people will avail themselves. You will say, possibly, that this coolness must be constitutional, and consequently does not depend upon the will : and I will allow that constitution has some power over us ; but I will maintain, too, that people very often, to excuse themselves, very unjustly accuse their constitutions. Care and reflection, if properly used, will get the better ; and a man may as surely get a habit of letting his reason prevail over his constitution, as of letting, as most people do, the latter prevail over the former. If you find yourself subject to sudden starts of passion, or madness (for I see no difference between them, but in their duration) resolve within yourself, at least, never to speak one word, while you feel that emotion within you. Determine, too, to keep your countenance as unmoved and unembarrassed as possible ; which steadiness you may get a habit of, by constant attention. This is so necessary at some games, such as *berlan*, *quinze*, &c. that a man who had not the command of his temper, and countenance, would infallibly be undone by those who had, even though the

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played fair; and in political business, you always play with sharpers, to whom, at least, you should give no fair advantages.

Make yourself absolute master, therefore, of your temper, and your countenance; so far, at least, as that no visible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impossible; and, as a man of sense never attempts impossibilities on one hand, on the other he is never discouraged by difficulties: on the contrary, he redoubles his industry and his diligence, he perseveres, and infallibly prevails at last. In any point, which prudence bids you pursue, and which a manifest utility attends, let difficulties only animate your industry, not deter you from the pursuit. If one way has failed, try another; be active, persevere, and you will conquer. The time should likewise be judiciously chosen: every man has his *mollia tempora*, but that is far from being all day long; and you would chuse your time very ill, if you applied to a man about one business, when his head was full of another, or when his heart was full of grief, anger, or any other disagreeable sentiment.

In order to judge of the inside of others, study your own; for men in general are very much alike; and though one has one prevailing passion, and another has another, yet their operations are much the same; and whatever engages or disgusts, pleases or offends you, in others, will, *mutatis mutandis*, engage, disgust, please, or offend others, in you. Observe, with the utmost attention, all the operations of your own mind, the nature of your passions, and the various motives that determine your will; and you may, in a great degree, know all mankind. For instance; do you find yourself hurt and mortified, when another makes you feel his superiority, and your own inferiority, in knowledge, parts, rank, or fortune? You will certainly take great care not to make a person, whose good will, good word, interest, esteem, or friendship, you would gain, feel that superiority in you, in case you have it. If disagreeable insinuations, sly sneers, or repeated con-

radictions, teaze and irritate you, would you use them, where you wished to engage and please? Surely not; and I hope you wish to engage and please, almost universally. The temptation of saying a smart or witty thing, or *bon mot*, and the malicious applause with which it is commonly received, has made people who can say them, and still oftener people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When such things, then, shall happen to be said at your expense (as sometimes they certainly will) reflect seriously upon the sentiments of uneasiness, anger, and resentment, which they excite in you; and consider whether it can be prudent, by the same means, to excite the same sentiments in others, against you. It is a decided folly to lose a friend for a jest; but, in my mind, it is not a much less degree of folly, to make an enemy of an indifferent, and neutral person, for the sake of a *bon mot*. When things of this kind happen to be said of you, the most prudent way is to seem not to suppose that they are meant at you, but to avoid showing whatever degree of anger you may feel inwardly; and, should they be so plain, that you cannot be supposed ignorant of their meaning, to join in the laugh of the company against yourself; acknowledge the jest to be a fair one, and the jest a good one, and give out the whole thing in seeming good-humour: but by no means to reply in the same way; which only shows that you are smart, and publishes the victory which you might have concealed.

As the female part of the world has some influence, and often too much, over the male, your conduct with regard to women (I mean women of character, for I cannot suppose you capable of conversing with any others) deserves some share in your reflections. They are a numerous and respectable body: their hatred would be as prejudicial, as their friendship would be advantageous to you.

This torn sheet, which I did not observe when I began upon it, as it alters the figure, shortens too the length of my letter. It may very well afford it: an



anxiety for you carries me insensibly to these lengths—  
 God bless you, child!

## LETTER LXXIII.

*Observations on Venice...Music...The Fine Arts.*

DEAR BOY,

London, June the 21<sup>st</sup>.

THE outside of your letter of the 7<sup>th</sup>, directed by your own hand, gave me more pleasure than the inside of any other letter ever did.

I approve of your going to Venice, as much as I disapproved of your going to Switzerland.

The time you will probably pass at Venice, will allow you to make yourself master of that intricate and singular form of government, of which few of our travellers know any thing. Read, ask, and see every thing that is relative to it. There are, likewise, many valuable remains of the remotest antiquity, and many fine pieces of the *antico moderno*; all which deserve a different sort of attention from that which your countrymen commonly give them. They go to see them, as they go to see the lions, and kings on horseback, at the Tower here—only to say that they have seen them. You will, I am sure, view them in another light; you will consider them as you would a poem, to which indeed they are akin. You will observe, whether the sculptor has animated his stone, or the painter his canvas, into the just expression of those sentiments and passions, which should characterise and mark their several figures. You will examine, likewise, whether, in their groupes, there be an unity of action, or proper relation; a truth of dress and manners. Sculpture and painting are very justly called liberal arts; a lively and strong imagination, together with a just observation, being absolutely necessary to excel in either: which, in my opinion, is by no means the case of music, though called a liberal art, and now in Italy placed even above the other two: a proof of the decline of that country. The Venetian school produced many

great painters, such as Paul Veronese, Titian, Palma, &c. by whom you will see, as well in private houses as in churches, very fine pieces. The Last Supper, by Paul Veronese, in the church of St. George, is reckoned his capital performance, and deserves your attention; as does also the famous picture of the Cornaro family, by Titian. A taste of sculpture and painting, is in my mind, as becoming, as a taste of fiddling and piping is unbecoming a man of fashion. The former is connected with History and Poetry; the latter, with nothing, that I know of, but bad company.

## LETTER LXXIV.

*Knowledge of the World...Dignity of Manners...Flattery...  
Vulgar Language...Frisivolous Curiosity...Decorum...Courts.*

DEAR BOY,

London, August the 10th.

LET us resume our reflections upon men, their characters, their manners; in a word, our reflections upon the world. They may help you to form yourself, and to know others. A knowledge very useful at all ages, very rare at yours: it seems as if it was nobody's business to communicate it to young men. Their masters teach them, singly, the languages, or the sciences of their several departments; and are indeed generally incapable of teaching them the world: their parents are often so too, or at least neglect doing it; either from avocations, indifference, or from an opinion, that throwing them into the world (as they call it) is the best way of teaching it them. This last notion is in a great degree true; that is, the world can doubtless never be well known by theory; practice is absolutely necessary: but surely it is of great use to a young man, before he sets out for that country, full of mazes, windings, and turnings, to have at least a general map of it, made by some experienced traveller.

There is a certain dignity of manners absolutely necessary, to make even the most valuable character either respected or respectable.

Horfe-play, romping, frequent and loud fits of laughter, jokes, waggery, and indiscriminate familiarity, will sink both merit and knowledge into a degree of contempt. They compose at moſt a merry fellow; and a merry fellow was never yet a reſpectable man. Indiscriminate familiarity either offends your ſuperiors, or elſe dubbs you their dependent, and led captain. It gives your inferiors, juſt, but troubleſome and improper claims of equality. A joker is near akin to a buffoon; and neither of them is the leaſt related to wit. Whoever is admitted or ſought for, in company, upon any other account than that of his merit and manners, is never reſpected there, but only made uſe of. We will have ſuch-a-one, for he ſings prettily; we will invite ſuch-a-one to a ball, for he dances well; we will have ſuch-a-one at ſupper, for he is always joking and laughing; we will aſk another, becauſe he plays deep at all games, or becauſe he can drink a great deal. Theſe are all vilifying diſtinctions, mortifying preferences, and exclude all ideas of eſteem and regard. Whoever is had (as it is called) in company, for the ſake of any one thing ſingly, is ſingly that thing, and will never be conſidered in any other light; conſequently never reſpected, let his merits be what they will.

This dignity of manners, which I recommend ſo much to you, is not only as different from pride, as true courage is from bluſtering, or true wit from joking; but is abſolutely inconſiſtent with it; for nothing vilifies and degrades more than pride. The pretensions of the proud man are oftencr treated with ſneer and contempt, than with indignation: as we offer ridiculoſly too little to a tradesman, who aſks ridiculoſly too much for his goods; but we do not haggle with one who only aſks a juſt and reaſonable price.

Abjeſt flattery & indiscriminate attention degrade, as much as indiscriminate contradiction and noiſy debate, diſguſt. But a modeſt aſſertion of one's own opinion, and a complaiſant acquieſcence in other people's, preſerve dignity.

Vulgar, low expressions, awkward motions and address, vilify, as they imply, either a very low turn of mind, or low education, and low company.

Frivolous curiosity about trifles, and a laborious attention to little objects, which neither require nor deserve a moment's thought, lower a man; who from thence is thought (and not unjustly) incapable of greater matters. Cardinal de Retz, very sagaciously marked out Cardinal Chigi for a little mind, from the moment he told him he had written three years with the same pen, and that it was an excellent good one still.

A certain degree of exterior seriousness in looks and motions, gives dignity, without excluding wit and decent cheerfulness, which are always serious themselves. A constant smirk upon the face, and a whistling activity of the body, are strong indications of futility. Whoever is in a hurry, shows that the thing he is about is too big for him. Haste and hurry are very different things.

I have only mentioned some of those things which may, and do, in the opinion of the world, lower a sink character, in other respects valuable enough. I have taken no notice of those that affect and sink moral characters. They are sufficiently obvious to a man who has patiently been kicked, may as well tend to courage, as a man, blasted by vices and may to dignity of any kind. But an exterior and dignity of manners will even keep such a longer from sinking, than otherwise he would be: such consequence is the *το περὶον*, even though affected and put on! Pray read frequently, and with the utmost attention; nay, get by heart if you can, that incomparable chapter in Cicero's offices, upon the *το περὶον*, or the decorum. It contains whatever is necessary for the dignity of manners.

In my next, I will send you a general map of courts; a region yet unexplored by you; but which you are one day to inhabit. The ways are generally crooked and full of turnings, sometimes strewed with flowers, sometimes choaked up with briars; rotten ground and deep pits frequently lie concealed under a smooth and

pleasing surface: all the paths are slippery, and a slip is dangerous. Sense and discretion must accompany you at your first setting out; but notwithstanding those, till experience is your guide, you will ere now and then step out of your way, or stumble.

## LETTER LXXV.

*Admonitions against a Waste of Time... Humorous Dialog*

DEAR BOY,

London, September the 1

**I**T seems extraordinary, but it is very true, that anxiety for you increases in proportion to the good counts which I receive of you from all hands. My wishes, and my plan, were to make you shine, distinguish yourself equally in the learned and the polite world. Few have been able to do it. Deep learning is generally tainted with pedantry, or at least is scorned by manners; as on the other hand, politeness, manners, and the turn of the world, are too often neglected by knowledge, and consequently end in the neglect of ability, in the frivolous dissipation of drawing-room hours, and in the waste of time. You are now got over the dry and difficult part of learning; what remains, requires much more industry and will. You have lost time by your illness.

This day is to be regained now or never. I therefore much more than ever desire, for your own sake, that for these next three months, at least six hours every morning, uninterruptedly, may be inviolably sacred to your studies with Mr. Harte. I do not know whether he will require much, but I know that I do, and hope you will, and consequently prevail with him to give you that time on your own terms; but when both you and he consider, that the work will be so much better, and so much sooner done, by such an assiduous and constant application, you will neither of you think it too much, and each will find his account in it. So much for the mornings, which, from your own good sense, and Mr. Harte's tenderness and care of you, will, I am sure, thus well employed. It is not only reasonable,

useful too, that your evenings should be devoted to amusements and rational pleasures; with this restriction only, that the consequences of the evenings' diversions may not break in upon the morning's studies, by breakfasts, visits, and idle parties into the country. At your age, you need not be ashamed, when any of these morning parties are proposed, to say you must beg to be excused, for you are obliged to devote your mornings to Mr. Harte; that I will have it so; and that you dare not do otherwise. Lay it all upon me; though I am persuaded it will be as much your own inclination as it is mine. But those frivolous, idle people, whose time hangs upon their own hands, and who desire to make others lose theirs too, are not to be reasoned with; and indeed it would be doing them too much honour. The shortest, civil answers, are the best—I cannot, I dare not, instead of I will not; for, if you were to enter with them into the necessity of study, and the usefulness of knowledge, it would only furnish them with matter for their silly jests; which though I would not have you mind, I would not have you invite. I will suppose you at Rome, studying six hours uninterruptedly with Mr. Harte, every morning, and passing your evenings with the best company of Rome, observing their manners and forming your own; and I will suppose a number of idle, sauntering, illiterate English, as there commonly is there, living entirely with one another, supping, drinking, and sitting up late at each other's lodgings; commonly in riots and scrapes when drunk; and never in good company when sober. I will take one of these pretty fellows, and give you the dialogue between him and yourself; such as I dare say it will be on his side, and such as I hope it will be on yours.

*Englishman.* Will you come and breakfast with me to-morrow; there will be four or five of our countrymen; we have provided chaises, and we will drive somewhere out of town after breakfast?

*Stanbops.* I am very sorry I cannot; but I am obliged to be at home all morning.

*Englishman.* Why then we will come and break with you.

*Stanhope.* I can't do that neither, I am engaged.

*Englishman.* Well then, let it be the next day.

*Stanhope.* To tell you the truth, it can be no day the morning; for I neither go out, nor see any-body at home before twelve.

*Englishman.* And what the devil do you do yourself till twelve o'clock?

*Stanhope.* I am not by myself, I am with Mr. Hart

*Englishman.* Then what the devil do you do with him?

*Stanhope.* We study different things; we read, converse.

*Englishman.* Very pretty amusement indeed! you to take orders then?

*Stanhope.* Yes, my father's orders, I believe I take.

*Englishman.* Why hast thou no more spirit, than mind an old fellow a thousand miles off?

*Stanhope.* If I don't mind his orders, he won't mind my draughts.

*Englishman.* What does the odd prig threaten, the threatened folks live long; never mind threats.

*Stanhope.* No, I can't say that he has ever threatened me in his life; but I believe I had best not provoke him.

*Englishman.* Pooh! you would have one angry kick from the old fellow, and there would be an end of it.

*Stanhope.* You mistake him mightily; he always says more than he says. He has never been angry with me yet, that I remember, in his life: but if I was to provoke him, I am sure he would never forgive me; he would be coolly immovable, and I might beg and plead and write my heart out to no purpose.

*Englishman.* Why then he is an odd dog, that's all I can say: and pray, are you to obey your dry-nurse in this fame, what's his name—Mr. Harte?

*Stanhope.* Yes.

*Englishman.* So he stuffs you all morning with Greek and Latin, and logic, and all that. Egad! I b

-nurse too ; but I never looked into a book with him  
my life : I have not so much as seen the face of him  
; week, and don't care a louse if I never see it again.

*Stanhope.* My dry-nurse never desires any thing of  
that is not reasonable, and for my own good ; and  
refores I like to be with him.

*Englishman.* Very sententious and edifying, upon my  
rd ! At this rate you will be reckoned a very good  
ing man.

*Stanhope.* Why, that will do me no harm.

*Englishman.* Will you be with us to-morrow in the  
ning, then ? We shall be ten with you ; and I have  
; some excellent good wine ; and we'll be very  
rry.

*Stanhope.* I am very much obliged to you, but I am  
gaged for all the evening, to-morrow ; first at Car-  
rial Albani's ; and then to sup at the Venetian em-  
bads's.

*Englishman.* How the devil can you like being al-  
gs with these foreigners ? I never go amongst them,  
th all their formalities and ceremonies. I am never  
in company with them, and I don't know why,  
I am ashamed.

*Stanhope.* I am neither ashamed, nor afraid ; I am  
easy with them ; they are very easy with me ; I  
the language, and I see their characters, by conver-  
with them ; and that is what we are sent abroad  
Is it not ?

*Englishman.* I hate your modest women's company ;  
women of fashion as they call 'em. I don't know  
to say to them, for my part.

*Stanhope.* Have you ever conversed with them ?

*Englishman.* No. I never conversed with them ; but  
ve been sometimes in their company, though much  
nt my will.

*Stanhope.* But at least they have done you no hurt ;  
ch is, probably, more than you can say of the wo-  
s you do converse with.

*Englishman.* That's true, I own ; but for all that, I  
rather keep company with my surgeon half th  
y, ~~as~~ with your women of fashion the year round



*Stanhope.* Tastes are different, you know, and man follows his own.

*Englishman.* That's true; but thine's a devil one, Stanhope. All morning with thy dry-nur the evening in formal fine company; and all day afraid of old daddy in England. Thou art a fellow, and I am afraid there's nothing to be in thee.

*Stanhope.* I am afraid so too.

*Englishman.* Well, then, good-night to you; have no objection, I hope, to my being drunk to-night, which I certainly will be.

*Stanhope.* Not in the least; nor to your being so to-morrow, which you as certainly will be to-morrow good-night too.

You will observe, that I have not put in my mouth those good arguments, which upon such an occasion would, I am sure, occur to you; as piety and affection towards me; regard and friendship to my father; respect for your own moral character, and all the relative duties of man, son, pupil, and friend. Such solid arguments would be thrown away upon shallow puppies. Leave them to their ignorance and to their dirty, disgraceful vices. They will not feel the effects of them, when it will be too late. Out of the comfortable refuge of learning, and out of the sickness and pains of a ruined stomach, and out of the carcass, if they happen to arrive at old age, it is an easy and ignominious one. The ridicule which my fellows endeavour to throw upon those who are like them, is, in the opinion of all men of sense, the most authentic panegyric. Go on, then, my dear child, in the way you are in, only for a year and a half more; that is all I ask of you. After that, I intend that you shall be your own master, and that I intend to no other title than that of your best and truest friend. You shall receive advice, but no order from me; and in truth you will want no other advice than such as youth and inexperience must necessarily want. You shall certainly want nothing, that is required of you, only for your conveniency, but also for your

which I always desire should be gratified. You will suppose that I mean the pleasures of a rational being.

## LETTER LXXVI.

*Absence of Mind in Company...Carelessness in Manner and Dress...Description of an awkward Person.*

DEAR BOY,

London, September the 22<sup>d</sup>

IF I had faith in philters and love potions, I should suspect that you had given Sir Charles Williams some, in the manner in which he speaks of you, not only to me, but to every body else. You will easily imagine how many questions I asked, and how narrowly I sifted him upon your subject; he answered me, and I doted with truth, just as I could have wished; till, satisfied entirely with his accounts of your character and learning, I inquired into other matters, intrinsically indeed of less consequence but still of great consequence to every man, and of more to you than to almost any man; I mean, your address, manners, and so forth. To these questions, the same truth which he had served before obliged him to give me much less satisfactory answers. And, as he thought himself, in friendship both to you and me, obliged to tell me the agreeable as well as the disagreeable truths; upon the same principle, I think myself obliged to repeat them to you.

He told me then, that in company you were frequently most provokingly inattentive, absent, and dissipated. That you came into a room, and presented yourself very awkwardly; that at table you constantly threw down knives, forks, napkins, bread, &c. and that you neglected your person and dress, to a degree pardonable at any age, and much more so at yours. These things, how immaterial soever they may seem to people who do not know the world, and the nature of mankind, give me, who know them to be exceedingly material, very great concern. I have long disliked you, and therefore frequently admonished you

upon these articles ; and I tell you plainly, that I find not be easy, till I hear a very different account of them. I know no one thing more offensive to a company than that inattention and distraction. It is show them the utmost contempt ; and people never forgive contempt. No man is *distract* with the man he loves or the woman he loves ; which is a proof that every man can get the better of that distraction, when he thinks it worth his while to do so ; and take my word for it, it is always worth his while. For my part, I would rather be in company with a dead man than with an absent one ; for if the dead man gives no pleasure, at least he shows me no contempt ; whereas the absent man, silently indeed, but very plainly tells me that he does not think me worth his attention. Besides, can an absent man make any observations on the characters, customs, and manners of the company ? No. He may be in the best companies all his life-time (if they will admit him, which, if I were to I would not) and never be one jot the wiser. I will converse with an absent man ; one may as well talk to a deaf one. It is, in truth, a practical blunder to address ourselves to a man, who, we see plainly neither hears, minds, nor understands us. Moreover I aver that no man is, in any degree, fit for either business or conversation, who cannot, and does not, direct and command his attention to the present object that what it will. You know, by experience, that I will grudge no expense in your education, but I will positively not keep you a flapper. You may read, in Swift, the description of these flappers, and the they were of to your friends the Laputans ; whose minds (Gulliver says) are so taken up with intricate speculations, that they neither can speak, nor attend the discourses of others, without being roused by some external action upon the organs of speech and hearing ; for which reason, those people who are able afford it, always keep a flapper in their families, as of their domestics ; nor ever walk about, or make *its*, without him. This flapper is likewise employed *diligently to attend his master in his walks ; and;*

caution to give a soft flap upon his eyes ; because he is  
 ways so wrapped up in cogitation, that he is in mani-  
 ft danger of falling down every precipice, and boun-  
 ug his head against every post, and, in the streets, of  
 stling others, or being jostled into the kennel himself.  
 Christian will undertake this province into the bar-  
 in, with all my heart ; but I will not allow him any  
 crease of wages upon that score. In short, I give  
 u fair warning, that, when we meet, if you are ab-  
 nt in mind, I will soon be absent in body ; for it will  
 impossible for me to stay in the room : and if, at ta-  
 ;, you throw down your knife, plate, bread, &c. and  
 ck the wing of a chicken for half an hour, without  
 ing able to cut it off, and your sleeve all the time in  
 other dish, I must rise from table to escape the fever  
 u would certainly give me. How I should be shock-  
 , if you came into my room, for the first time, with  
 o left legs, presenting yourself with all the graces  
 d dignity of a taylor, and your clothes hanging upon  
 u, like those in Monmouth-street upon tenterhooks ;  
 ereas I expect, nay require to see you present your-  
 f with the easy and genteel air of a man of fashion,  
 o has kept good company. I expect you not only  
 ll dressed, but very well dressed : I expect a grace-  
 nefs in all your motions, and something particularly  
 gaging in your dress. All this I expect, and all  
 s it is in your power, by care and attention, to make  
 : find ; but, to tell you the plain truth, if I do not  
 d it, we shall not converse very much together ; for  
 annot stand inattention and awkwardness ; it would  
 danger my health. You have often seen, and I  
 ve as often made you observe L\*\*'s distinguished  
 attention and awkwardness. Wrapped up, like a  
 putan, in intense thought, and possibly, sometimes,  
 no thought at all (which, I believe, is very often the  
 se of absent people) he does not know his most inti-  
 ite acquaintance by sight, but answers them as if he  
 is at cross-purposes. He leaves his hat in one room,  
 s sword in another, and would leave his shoes in a  
 ird, if his buckles, though awry, did not save them  
 legs and arms, by his awkward management.

them, seem to have undergone the *question extraordi* and his head, always hanging upon one or other shoulders, seems to have received the first stroke a block. I sincerely value and esteem him for his learning, and virtue ; but, for the soul of me, I c love him in company. A young fellow should be : sious to shine in every thing ; and of the two a rather overdo than underdo. I should be sorry you an egregious fop ; but, I protest, that, of the t would rather have you a fop than a sloven. I think ligencc in my own dress, even at my age, when cer I expect no advantages from my dress, would be ind with regard to others. I have done with fine clo but I will have my plain clothes fit me, and mad other people's. In the evenings, I recommend t the company of women of fashion, who have a ri attention. Their company will smooch your mai and give you an habit of attention and respect ; of you will find the advantage among men.

## LETTER LXXVII.

*Vulgarity how acquired...Description of a vulgar P  
Vulgar Language...Trite and proverbial Expressions...  
elling in Italy.*

DEAR BOY,

London, September th

**A** VULGAR, ordinary way of thinking, acti speaking, implies a low education, and an habit c company. Young people contract it at scho among servants, with whom they are too often u converse ; but, after they frequent good com they must want attention and observation very n if they do not lay it quite aside. And indeed, if do not, good company will be very apt to lay aside. The various kinds of vulgarisms are infinit cannot pretend to point them out to you ; but I give some samples, by which you may guess at the A vulgar man is captious and jealous ; eager an petuous about trifles. He suspects himself to be

od, thinks every thing that is said meant at him : if the company happens to laugh, he is persuaded they laugh at him ; he grows angry and testy, says something very impertinent, and draws himself into a scrape, by showing what he calls a proper spirit, and asserting himself. A man of fashion does not suppose himself to be either the sole or principal object of the thoughts, looks, or words of the company ; and never suspects that he is either slighted or laughed at, unless he is conscious that he deserves it. And if (which very seldom happens) the company is absurd or ill-bred enough to do either, he does not care two-pence, unless the insult be so gross and plain as to require satisfaction of another kind. As he is above trifles, he is never vehement and eager about them ; and, wherever they are concerned, rather acquiesces than rangles. A vulgar man's conversation always favours strongly of the lowness of his education and company. It turns chiefly upon his domestic affairs, his servants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood ; all which he relates with emphasis, as interesting matters. He is a man gossip.

Vulgarism in language is the next, and distinguishing characteristic of bad company, and a bad education. A man of fashion avoids nothing with more care than that. Proverbial expressions, and trite sayings, are the flowers of the rhetoric of a vulgar man. Would he say, that men differ in their tastes ; he both supports and adorns that opinion, by the good old saying, as he respectfully calls it, that " What is one man's meat is another man's poison." If any body attempts being ' smart,' as he calls it, upon him ; he gives him ' tit for tat—aye that he does.' He has always some favourite word for the time being ; which, for the sake of using often, he commonly abuses. Such as vastly angry, vastly kind, vastly handsome, and vastly ugly. Even his pronounciation of proper words carries the mark of the beast along with it. He calls the earth yearth ; he is obleiged, not obliged to you. He goes to wards, and not towards such a place. He sometimes affects hard words, by way of ornament, whi

he always mangles like a learned woman. A man of fashion never has recourse to proverbs, and vulgar aphorisms; uses neither favourite words nor hard words; but takes great care to speak very correctly and grammatically, and to pronounce properly; that is according to the usage of the best companies.

An awkward address, ungraceful attitudes and actions, and a certain left-handedness (if I may use that word) loudly proclaim low education and low company; for it is impossible to suppose that a man can have frequented good company, without having caught something, at least, of their air and motions. A new-raised man is distinguished in a regiment by his awkwardness; but he must be impenetrably dull, if, in a month or two's time, he cannot perform at least the common manual exercise, and look like a soldier. The very accoutrements of a man of fashion are grievous incumbrances to a vulgar man. He is at a loss what to do with his hat, when it is not upon his head; his cane (if unfortunately he wears one) is at perpetual war with every cup of tea or coffee he drinks; destroys them first, and then accompanies them in their fall. His sword is formidable only to his own legs, which would possibly carry him fast enough out of the way of any sword but his own. His clothes fit him so ill, and constrain him so much, that he seems rather their prisoner than their proprietor. He presents himself in company, like a criminal in a court of justice; his very air condemns him; and people of fashion will no more connect themselves with the one, than people of character will with the other. This repulse drives and sinks him into low company; a gulph whence no man after a certain age, ever emerged.

You are travelling now in a country once so famous both for arts and arms, that (however degenerated at present) it still deserves your attention and reflection. View it therefore with care, compare its former with its present state, and enquire into the causes of its

young countrymen do, musically, and (to use a ridiculous word) knickknackically. No piping or fiddling, beseech you; no days lost in poring upon almost imperceptible *inaglies* and *cameos*: and do not become a virtuoso of small wares. Form a taste of painting, sculpture, and architecture, if you please, by a careful examination of the works of the best ancient and modern artists; those are liberal arts, and a real taste and knowledge of them become a man of fashion very well. But beyond certain bounds, the man of taste ends, and the frivolous virtuoso begins.

## LETTER LXXVIII.

*Objects of rational Inquiry to a Traveller...Architecture...  
Painting and Sculpture.*

DEAR BOY,

London, October the 17th:

I HAVE, at last, received Mr. Harte's letter of the 19th September, from Verona. Your reasons for leaving that place were very good ones; and, as you laid there long enough to see what was to be seen, Venice is, in my opinion, a much better place for your residence.

I am very well pleased with your account of Carniola: those are the kind of objects worthy of your inquiries and knowledge. The produce, the taxes, the trade, the manufactures, the strength, the weakness, the government, of the several countries, which a man of sense travels through, are the material points to which he attends; and leaves the steeples, the market-places, and the signs, to the laborious and curious researches of Dutch and German travellers.

Mr. Harte tells me, that he intends to give you, by means of signor Vicentini, a general notion of civil and military architecture; with which I am very well pleased. They are frequent subjects of conversation; and it is very right that you should have some idea of the latter, and a good taste of the former; and you may very soon learn as much as you need know, of either



If you read about one-third of Palladio's *Book of Architecture*, with some skilful person, and then that person, examine the best buildings by those you will know the different proportion of the different orders; the several diameters of their columns; intercolumniations; their several uses, &c. The Corinthian order is chiefly used in magnificent buildings where ornament and decoration are the principal objects; the Doric is calculated for strength; and the Ionic partakes of the Doric strength and of the Corinthian ornaments. The Composite and the Tuscan orders are more modern, and were unknown to the Greeks: the one is too light, the other too close. You may soon be acquainted with the chief parts of civil architecture; and for the minute and mechanical parts of it, leave them to masons, carpenters, and lord Burlington, who has, to a certain degree, lessened himself, by knowing them too well. I will serve the same method as to military architecture: understand the terms; know the general rules; and then see them in execution with some skilful person.

Go with some engineer or old officer, and view with care, the real fortifications of some strong place, and you will get a clearer idea of bastions, half-bastions, horn-works, ravelins, glacis, &c. than all the maps in the world could give you upon paper. As much I would, by all means, have you know of civil and military architecture.

I would also have you acquire a liberal taste of two liberal arts of painting and sculpture; but without descending into those minutiae, which our most virtuosi most affectedly dwell upon. Observe the chief parts attentively; see if nature is truly represented; the passions are strongly expressed; if the characters are preserved; and leave the trifling parts, with little jargon, to affected puppies. I would advise you also, to read the history of the painters and sculptors, and I know none better than Felibien's. There are several in Italian; you will inform yourself which are the best. *It is a part of history, very entertaining, curious and not quite useless.* All these sort of things!

ive you know, to a certain degree ; but remember, that they must only be the amusements, and not the business of a man of parts.

## LETTER LXXIX.

*Moral View of a good Education.. Principles of Virtue... Learning... Good-Breeding... Ease... Equality... Civility to Inferiors.*

DEAR BOY,

London, November the 3d.

FROM the time that you have had life, it has been the principal and favourite object of mine, to make you as perfect as the imperfections of human-nature will allow : in this view, I have grudged no pains nor expense in your education ; convinced that education, more than nature, is the cause of that great difference which we see in the characters of men. While you were a child, I endeavoured to form your heart habitually to virtue and honour, before your understanding was capable of showing you their beauty and utility. Those principles, which you then got, like your grammatical rules, only by rote, are now, I am persuaded, fixed and confirmed by reason. And indeed they are so plain and clear, that they require but a very moderate degree of understanding, either to comprehend or practise them. Lord Shaftesbury says, very prettily, that he would be virtuous for his own sake, though nobody were to know it ; as he would be clean for his own sake, though nobody were to see him. I have therefore, since you have had the use of your reason, never written to you upon those subjects : they speak best for themselves ; and I should now, just as soon think of warning you gravely not to fall into the dirt or the fire, as into dishonour or vice. This view of mine I consider as fully attained. My next object was, sound and useful learning. My own care first, Mr. Harte's afterwards, and of late (I will own it to your praise) your own application, have more than answered my expectations in that particular ; and, I have reason to believe

will answer even my wishes. All that remains for me then to wish, to recommend, to inculcate, to order, and to insist upon, is good-breeding; without which, all your other qualifications will be lame, unadorned, and, to a certain degree, unavailing. And here I fear, and have too much reason to believe, that you are greatly deficient. The remainder of this letter, therefore, shall be upon this subject.

A friend of yours and mine has very justly defined good-breeding to be, the result of much good-sense, some good-nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them. Taking this for granted (as I think it cannot be disputed) it is astonishing to me, that any body, who has good-sense and good nature (and I believe you have both) can essentially fail in good-breeding. As to the modes of it, indeed, they vary according to persons, places, and circumstances; and are only to be acquired by observation and experience; but the substance of it is every-where and eternally the same. Good manners are, to particular societies, what good morals are to society in general: their cement, and their security. And, as laws are enacted to enforce good morals, or at least to prevent the ill effects of bad ones, so there are certain rules of civility, universally implied and received, to enforce good manners, and punish bad ones. And indeed there seems to me to be less difference, both between the crimes and punishments, than at first one would imagine. The immoral man, who invades another's property, is justly hanged for it; and the ill-bred man, who by his ill manners invades and disturbs the quiet and comforts of private life, is by common consent justly banished society. Mutual complaisance, attention and sacrifices of little conveniences, are as natural an implied compact between civilised people, as protection and obedience are between kings and subjects: whoever, in either case, violates that compact, justly forfeits all advantages arising from it. For my own part, I really think, that, next, to the conscientiousness of doing a good action, that of doing a civil one.

is the most pleasing : and the epithet which I should covet the most, next to that of Aristides, would be that of well-bred. Thus much for good-breeding in general ; I will now consider some of the various modes and degrees of it.

Very few, scarcely any, are wanting in the respect which they should show to those whom they acknowledge to be infinitely their superiors ; such as crowned heads, princes, and public persons of distinguished and eminent posts. It is the manner of showing that respect which is different. The man of fashion, and of the world, expresses it in its fullest extent ; but naturally, easily, and without concern : whereas a man, who is not used to keep good company, expresses it awkwardly ; one sees that he is not used to it, and that it costs him a great deal ; but I never saw the worst bred-man living, guilty of lolling, whistling, scratching his head, and such-like indecencies, in company that he respected. In such companies, therefore, the only point to be attended to is, to show that respect, which every body means to show, in an easy, unembarrassed, and graceful manner. This is what observation and experience must teach you.

In mixed companies, whoever is admitted to make part of them, is, for the time at least, supposed to be upon a footing of equality with the rest ; and, consequently, as there is no one principal object of awe and respect, people are apt to take a greater latitude in their behaviour, and to be less upon their guard ; and so they may, provided it be within certain bounds, which are upon no occasion to be transgressed. But, upon these occasions, though no one is entitled to distinguished marks of respect, every one claims, and very justly, every mark of civility and good-breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accosts you, and talks to you ever so dully or frivolously, it is worse than rudeness, it is brutality, to show him, by a manifest inattention to what he says, that you think him a fool or a blockhead, and not worth hearing. It is much more so with regard to women ; who of whatever rank they are, as

entitled, in consideration of their sex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, dislikes, preferences, antipathies, fancies, whims, and even impertinences, must be officiously attended to, flattered, and, if possible, guessed at and anticipated, by a well-bred man. You must never usurp to yourself those conveniences; *agrémens* which are of common right; such as the best places, the best dishes, &c; but, on the contrary, you must always decline them yourself, and offer them to others; who, in their turns, will offer them to you: so that upon the whole, you will, in your turn, enjoy your share of the common right. It would be endless in me to enumerate all the particular instances in which a well-bred man shows his good-breeding in good company; and it would be injurious to you to suppose that your own good-sense will not point them out to you; and then your own good-nature will recommend, and your self-interest enforce the practice.

There is a third sort of good-breeding, in which people are the most apt to fail, from a very mistaken notion that they cannot fail at all—I mean, with regard to one's most familiar friends and acquaintances, those who really are our inferiors; and there, undoubtedly, a greater degree of ease is not only allowed, but proper, and contributes much to the comforts of a private, social life. But that ease and freedom has their bounds too, which must by no means be violated. A certain degree of negligence and carelessness becomes injurious and insulting, from the real or supposed inferiority of the persons: and that delightful liberty of conversation among a few friends, is so destroyed, as liberty often has been, by being carried to licentiousness. But example explains things better, and I will put a pretty strong case. Suppose you and I sit alone together; I believe you will allow that I have as good a right to unlimited freedom in your company, as either you or I can possibly have in any other; and I am apt to believe, too, that you would indulge me in that freedom as far as any body would. *Notwithstanding this, do you imagine that I sit*

think there were no bounds to that freedom ? I assure you, I should not think so ; and I take myself to be as much tied down by a certain degree of good manners, as you, as by other degrees of them to other people. Were I to show you, by a manifest inattention to what you said to me, that I was thinking of something else the whole time ; were I to yawn extremely, snore, or break-wind in your company, I should think that I behaved myself to you like a beast, and should not expect that you would care to frequent me. No : the most familiar and intimate habitudes, connections, and friendships, require a degree of good-breeding, both to preserve and cement them. If ever a man and his wife, who pass nights as well as days together, absolutely lay aside all good-breeding, their intimacy will soon degenerate into a coarse familiarity, infallibly productive of contempt or disgust. The best of us have our bad sides ; and it is as imprudent, as it is ill-bred, to exhibit them. I shall certainly not use ceremony with you ; it would be misplaced between us : but I shall certainly observe that degree of good-breeding with you, which is, in the first place, decent, and which, I am sure, is absolutely necessary to make us like one another's company long.

I will say no more, now, upon this important subject of good-breeding ; upon which I have already dwelt too long, it may be, for one letter ; and upon which I shall frequently refresh your memory hereafter : but I shall conclude with these axioms :

That the deepest learning, without good-breeding, is unwelcome and tiresome pedantry, and of use no where but in a man's own closet ; and consequently of no use at all.

That man, who is not perfectly well bred, is unfit for good company, and unwelcome in it ; will consequently dislike it soon, afterwards renounce it ; and be reduced to solitude, or, what is worse, to low and bad company.

That a man, who is not well bred, is full as unfit for business as for company.

## LETTER LXXX.

*Of Style in Writing... Advantages of a good Style... Exam  
of a bad Style... Cicero and Quintilian.*

DEAR BOY,

London, November the 8

EVERY rational being (I take it for granted) proposes to himself some object more important than mere respiration, and obscure animal existence. He desires to distinguish himself among his fellow-creatures; and, *alicui negotio intentus, præclari facinoris, aut artis bonæ, in se querit* \*. Cæsar, when embarking in a storm, found that it was not necessary he should live; but that it was absolutely necessary that he should get to the place to which he was going. And Pliny leaves mankind this only alternative; either of doing what deserves to be written, or of writing what deserves to be read. As for those who do neither, *eorum vitam mortemque se æstimo; quoniam de utraque filetur* †. You have, I am convinced, one or both of these objects in view; but you must know, and use the necessary means, or your pursuit will be vain and frivolous. In either case, *per se est principium et fons* ‡; but it is by no means sufficient. That knowledge must be adorned, it must have lustre as well as weight, or it will be oftener taken for lead than for gold. Knowledge you have, and will have; I am easy upon that article. But my business, as your friend, is not to compliment you upon what you have, but to tell you with freedom what you want; and I must tell you plainly, that I fear you want every thing but knowledge.

I have written to you, so often, of late, upon good breeding, address, *les manières liantes* \*, the graces, &c. that I shall confine this letter to another subject, pre-

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\* Intent on some object, expects fame from a great action, or a liberal art.

† I account their life and their death of equal importance, & nothing is to be said of either.

‡ To be wise is the principal and the source.

§ Engaging manners.

near akin to them, and which, I am sure, you are full as deficient in—I mean, style.

Style is the dress of thoughts ; and let them be ever so just, if your style is homely, coarse, and vulgar, they will appear to as much disadvantage, and be as ill received, as your person, though ever so well proportioned, would, if dressed in rags, dirt, and tatters. It is not every understanding that can judge of matter ; but every ear can and does judge, more or less, of style : and were I either to speak or write to the public, I should prefer moderate matter, adorned with all the beauties and elegancies of style, to the strongest matter in the world, ill-worded, and ill-delivered. Your business is, negotiation abroad, and oratory in the House of Commons at home. What figure can you make in either case, if your style be inelegant, I do not say bad ? Imagine yourself writing an office-letter to a secretary of state, which letter is to be read by the whole Cabinet Council, and, very possibly, afterwards laid before Parliament ; any one barbarism, solecism, or vulgarism in it, would, in a very few days, circulate through the whole kingdom, to your disgrace and ridicule. For instance, I will suppose you had written the following letter from the Hague, to the secretary of state at London ; and leave you to suppose the consequences of it.

MY LORD,

I had, last night, the honour of your lordship's letter, of the 24th ; and will set about doing the orders contained therein ; and if so be that I can get that affair done by the next post, I will not fail for to give your lordship an account of it by next post. I have told the French minister, as how, that if that affair be not soon concluded, your lordship would think it all long of him ; and that he must have neglected for to have wrote to his court about it. I must beg leave to put your lordship in mind as how, that I am now full three quarters in arrear ; and if so be that I do not very soon receive at least one half year, I shall cut a very bad figure ; for this here place is very dear. I shall be vastly beholden to your lordship for



that there mark of your favour ; and so I rest, or remain. Yours, &c.

You will tell me, possibly, that this is a *caricatura* of an illiberal and inelegant style : I will admit it ; but assure you, at the same time, that a dispatch with less than half these faults would blow you up for ever. It is by no means sufficient to be free from faults, in speaking and writing ; you must do both correctly and elegantly. In faults of this kind, it is not *ille optimus qui minimis urgetur* \*. But he is unpardonable who has any at all, because it is his own fault. He need only attend to, observe, and imitate the best authors.

It is a very true saying, that a man must be born a poet, but that he can make himself an orator ; and the very first principle of an orator is, to speak his own language particularly, with the utmost purity and elegance. A man will be forgiven, even great errors, in a foreign language ; but in his own, even the least slips are justly laid hold of and ridiculed.

A person of the House of Commons, speaking, two years ago, upon naval affairs, asserted, that we had then the finest navy upon the face of the yearth. This happy mixture of blunder and vulgarity, you may easily imagine, was matter of immediate ridicule ; but, I can assure you, that it continues so still, and will be remembered as long as he lives and speaks. Another, speaking in defence of a gentleman, upon whom a censure was moved, happily said, that he thought that gentleman was more *liable* to be thanked and rewarded, than censured. You know, I presume, that *liable* can never be used in a good sense.

You have with you three or four of the best English authors—Dryden, Atterbury, and Swift ; read them with the utmost care, and with a particular view to their language ; and they may possibly correct that curious infelicity of diction, which you acquired at Westminster. Mr. Harte excepted, I will admit that you have met with very few English abroad, who could improve your style ; and with many, I dare say,

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\* The best who commits fewest faults.

who speak as ill as yourself, and it may be worse; you must therefore take the more pains, and consult your authors, and Mr. Harte, the more. I need not tell you how attentive the Romans and Greeks, particularly the Athenians, were to this object. It is also a study among the Italians and the French, witness their respective academies and dictionaries, for improving and fixing their language. To our shame be it spoken, it is less attended to here than in any polite country; but that is no reason why you should not attend to it; on the contrary, it will distinguish you the more. Cicero says, very truly, that it is glorious to excel other men in that very article, in which men excel brutes—speech.

Constant experience has shown me, that great purity and elegance of style, with a graceful elocution, cover a multitude of faults, in either a speaker or a writer. For my own part, I confess (and I believe most people are of my mind) that if a speaker should ungracefully mutter and stammer out to me the sense of an angel, deformed by barbarisms and solecisms, or larded with vulgarisms, he should never speak to me a second time if I could help it.

You have read Quintilian—the best book in the world to form an orator: pray read Cicero *De Oratore*—the best book in the world to finish one. Translate and re-translate, from and to Latin, Greek, and English; make yourself a pure and elegant English style; it requires nothing but application. I do not find that God has made you a poet; and I am very glad that he has not; therefore make yourself an orator, which you may do. Though I still call you boy, I consider you no longer as such; and when I reflect upon the prodigious quantity of manure that has been laid upon you, I expect you should produce more at eighteen, than uncultivated soils do at eight-and-twenty.

ELEMENTS OF A  
LETTER LXXXI.

*Observations on Men in General...Eloquence...The Eloquence of  
Popular Assemblies...Examples.*

DEAR BOY,

London, December the 5th.

THOSE who suppose, that men in general act rationally, because they are called rational creatures, know very little of the world; and if they act themselves upon that supposition, will, nine times in ten, find themselves grossly mistaken. That man is, *animal bipes, implume, risibile*, \* I entirely agree; but for the *rationalis*, † I can only allow it him *in actu primo* ‡ (to talk logic) and seldom *in actu secundo*. § Thus, the speculative, cloistered pedant, in his solitary cell, forms systems of things as they should be, not as they are; and writes as decisively and absurdly upon war, politics, manners, and characters, as that pedant talked, who was so kind as to instruct Hannibal in the art of war. Such closet politicians never fail to assign the deepest motives for the most trifling actions, instead of often ascribing the greatest actions to the most trifling causes, in which they would be much seldomer mistaken. They read and write of kings, heroes, and statesmen, as never doing any thing but upon the deepest principles of sound policy. But those who see and observe kings, heroes, and statesmen, discover that they have head-achs, indigestions, humours, and passions, just like other people; every one of which, in their turns, determines their wills, in defiance of their reason. Had we only read in the life of Alexander, that he burnt Persepolis, it would doubtless have been accounted for from deep policy; we should have been told, that his new conquest could not have been secured without the destruction of that capital, which would have been the constant seat of cabals, conspiracies, and revolts. But, luckily, we are informed at the same time, that this hero, this demi-god, this son and

\* An animal biped, unplumed, and inclined to laughter.

† Rational.

‡ In the first instance.

§ In the second instance.

Jupiter Ammon, happened to get extremely with his w—e; and, by way of frolic, destroyed of the finest cities in the world. Read men, re, yourself, not in books, but in nature. Adopt ms, but study them yourself. Observe their fies, their passions, their humours, all of which nderstandings are, nine times in ten, the dupes. ll then know that they are to be gained, influ- or led, much oftener by little things than by nes; and, consequently, you will no longer ose things little, which tend to such great-pur-

us apply this now to the particular object of ter; I mean, speaking in, and influencing po- asssemblies. The nature of our constitution eloquence more useful and more necessary, in ntry, than in any other in Europe. A certain of good sense and knowledge is requisite for well as for every thing else; but beyond that, ity of diction, the elegance of style, the har- f periods, a pleasing elocution, and a graceful are the things which a public speaker should to the most; because his audience certainly id understands them the best, or rather indeed ands little else. The late lord-chancellor Cow- tength, as an orator, lay by no means in his igs, for he often hazarded very weak ones; but as the purity and elegance of his style, such the ty and charms of his elocution, and such the lness of his action, that he never spoke with- versal applause: the ears and the eyes gave him hearts and understandings of the audience. contrary, the late lord Townsend always spoke lly, with argument and knowledge, but never . Why? His diction was not only inelegant, quently ungrammatical, always vulgar; his ca- false, his voice unharmonious, and his action sful. Nobody heard him with patience; and ing fellows used to joke upon him, and repeat curacies. The late duke of Argyle, though the reasoner, was the most pleasing speaker I ev

knew in my life. He charmed, he warned, he forcibly ravished the audience ; not by his matter certainly, but by his manner of delivering it. A most genteel figure, a graceful noble air, an harmonious voice, an elegance of style, and a strength of emphasis, conspired to make him the most affecting, persuasive, and applauded speaker, I ever saw. I was captivated like others ; but when I came home, and coolly considered what he had said, stripped of all those ornaments which he had dressed it, I often found the matter flimsy, the arguments weak, and I was convinced of the power of those adventitious concurring circumstances which ignorance of mankind only calls trifling ones. Cicero, in his book *De Oratore*, in order to raise the dignity of that profession, of which he well knew himself to be at the head, asserts, that a complete orator must be a complete every thing—lawyer, philosopher, divine, &c. That would be extremely well, if it was possible ; but man's life is not long enough ; and I had him to be the completest orator who speaks the best upon that subject which occurs ; whose happy choice of words, whose lively imagination, whose elocution and action, adorn and grace his matter ; at the same time that they excite the attention, and engage the passions of his audience.

You will be of the House of Commons as soon as you are of age ; and you must first make a figure there, if you would make a figure, or a fortune, in your country. This you can never do without the correctness and elegance in your own language, which you now seem to neglect, and which you have entire reason to learn. Fortunately for you, it is to be learned. Care and observation will do it ; but do not flatter yourself that all the knowledge, sense, and reasoning in the world, will ever make you a popular and applauded speaker ; without the ornaments and the graces of style, elocution, and action. Sense and argument, though coarsely delivered, will have their weight in private conversation, with two or three people at a time ; but in a public assembly they will have none, if naked, and destitute of the advantages

mentioned. Cardinal de Retz observes, very  
 that every numerous assembly, is a mob influen-  
 / their passions, humours, and affections, which  
 ig but eloquence ever did, or ever can engage.  
 s so important a consideration for every body in  
 ountry, and more particularly for you, that I  
 tly recommend it to your most serious care and  
 on. Mind your diction, in whatever language  
 ther write or speak ; contract a habit of correct-  
 ind elegance ; consider your style, even in the  
 conversation, and most familiar letters. After,  
 t, if not before you have said a thing, reflect if  
 ould not have said it better. Where you doubt  
 propriety or elegance of a word or phrase, con-  
 me good dead or living authority in that lan-

Use yourself to translate, from various lan-  
 s, into English : correct those translations till  
 itisfy your ear, as well as your understanding.  
 e convinced of this truth, That the best sense  
 ason in the world will be as unwelcome in a pub-  
 mly, without these ornaments, as they will in  
 companies, without the assistance of manners  
 itenefs.—Adieu !

## LETTER LXXXII.

*obje& of Style continued...Parliamentary Speaking...*

*Cicero's Definition of an Orator, confuted.*

1771,

London, December the 9th.

now above forty years since I have never spo-  
 or written one single word, without giving my-  
 least one moment's time to consider whether it  
 good one or a bad one, and whether I could not  
 it a better in its place. An unharmonious and  
 l period, at this time, shocks my ears ; and I,  
 l the rest of the world, will willingly exchange,  
 ve up some degree of rough sense, for a good  
 of pleasing sound. I will freely and truly own  
 , without either vanity or false modesty, that.

whatever reputation I have acquired, as a speaker more owing to my constant attention to my duty than to my matter, which was necessarily just the same as other people's. When you come into parliament your reputation as a speaker will depend much upon your words, and your periods, than upon the subject. The same matter occurs equally to every body of common-sense, upon the same question; the difference is what excites the attention and admiration of the audience.

It is in parliament that I have set my heart upon making a figure: it is there that I want to see you justly proud of yourself, and to make me proud of you. This means that you must be a good speaker there: I use the word *müß*, because I know you may if you will. The vulgar, who are always ignorant, look upon a speaker and a comet with the same astonishment and admiration, taking them both for praternatural phenomena. This error discourses many young men from attempting that character of good speakers are willing to have their talent considered as something very extraordinary, if not a peculiar gift of God to his elect. But let you and I analyse and simplify this good speaker; let us strip him of all adventitious plumes, with which his own pride and the ignorance of others have decked him; and we shall find the true definition of him to be no more than this—A man of good common sense, who speaks justly, and expresses himself elegantly on that subject upon which he speaks. There is, surely, no wit or genius in this. A man of sense, without a superior or astonishing degree of parts, will not talk nonsense on any subject; nor will he, if he has the least industry or application, talk inelegantly. What then does this mighty art and mystery of speaking in parliament amount to? Why, no more than this, that the man who speaks in the house of commons, speaks to a hundred people, and to four hundred people, that opinion upon a given subject, which he would make no difficulty in speaking in any house in England, round the fire table, to any fourteen people whatsoever—better

ips, and severer critics of what he says, than any  
een gentlemen of the house of commons.

ave spoken frequently in parliament, and not al-  
without some applause; and therefore, I can as-  
you, from my experience, that there is very little

The elegance of the style, and the turn of the  
ds, make the chief impressi<sup>o</sup>n upon the hearers.  
them but one or two round and harmonious pe-  
in a speech, which they will retain and repeat,  
hey will go home as well satisfied as people do  
an opera, humming all the way one or two fa-  
te tunes that have struck their ears and were easi-  
ught. Most people have ears, but few have judg-  
; tickle those ears, and, depend upon it, you will  
their judgments, such as they are.

zero, conscious that he was at the top of his pro-  
n (for in his time eloquence was a profession) in  
to set himself off, defines, in his treatise *De Ora-*  
in orator to be such a man as never was, or never  
e; and by this fallacious argument, says, that he  
know every art and science whatsoever, or how  
he speak upon them? But with submission to so  
an authority, my definition of an orator is ex-  
ly different from, and I believe much truer than

I call that man an orator, who reasons justly,  
xpresses himself elegantly upon whatever subject  
eats. Problems in geometry, equations in algebra,  
ffices in chemistry, and experiments in anatomy,  
never, that I have heard of, the objects of elo-  
ce; and therefore, I humbly conceive, that a man  
be a very fine speaker, and yet know nothing of  
etry, algebra, chemistry, or anatomy. The sub-  
of all parliamentary debates, are subjects of com-  
sense singly.

us I write, whatever occurs to me, that I think  
contribute either to form or inform you. May  
labour not be in vain! and it will not, if you will  
have half the concern for yourself, that I have for

Adieu!



## LETTER LXXXIII.

*The Subject of Eloquence continued... Lord Bolingbroke's History.*

DEAR BOY,

London, December th

**L**ORD Clarendon, in his History, says of Mr. Hampden, that he had a head to contrive, a tongue to persuade, and a hand to execute any mischief. I do not now enter into the justness of this character of Mr. Hampden, to whose brave stand against the illegal demand of ship-money we owe our present liberties. I mention it to you as the character, which, with a slight alteration of one single word, *good*, instead of *evil*, I would have you aspire to, and use your utmost endeavors to deserve. The head to contrive, God has, to a certain degree, given you; but it is in your own power greatly to improve it, by study, application, and reflection. As for the *tongue to persuade*, it wholly depends upon yourself; and without it the head will contrive to very little purpose. The hand to execute, depends likewise, in my opinion, in a great measure upon yourself. Serious reflection will give courage in a good cause; and the courage from reflection is of a much superior nature to the natural and constitutional courage of a foot-soldier. The former is steady and unshaken, where the latter is *nodus unus vindice*; the latter is oftener improperly than bravely exerted, but always brutally.

The second member of my text (to speak ecclesiastically) shall be the subject of my following discourse, *the tongue to persuade*.—As judicious preachers commend those virtues, which they think their severest audiences want the most; such as truth and candour at court; disinterestedness, in the city; and firmness in the country.

You must certainly, in the course of your literary experience, have felt the different effects of elegant and inelegant speaking. Do you not suffer, when you are accosted you in a stammering or hesitating manner, with an untuneful voice, with false accents and cadence?

zling and blundering through solecisms, barbarisms, and vulgarisms; misplacing even their bad words, and inverting all method? Does not this prejudice you against their matter, be it what it will; nay, even against their persons? I am sure it does me. On the other hand, do you not feel yourself inclined, prepossessed, nay, even engaged in favour of those who address you in the direct contrary manner? The effects of a correct and adorned style, of method and perspicuity, are incredible towards persuasion; they often supply the want of reason and argument; but, when used in the support of reason and argument, they are irresistible. If you have the least defect in your elocution, take the utmost care and pains to correct it. Do not neglect your style, whatever language you speak in, or whomsoever you speak to, were it your footman. Seek always for the best words and the happiest expressions you can find. Do not content yourself with being barely understood; but adorn your thoughts, and dress them as you would your person; which, however well proportioned it might be, it would be very improper and indecent to exhibit naked, or even worse dressed than people of your sort are.

I have sent you, in a packet which your Leipsig acquaintance, Duval, sends to his correspondent at Rome, Lord Bolingbroke's book †, which he published about a year ago. I desire that you will read it over and over again, with particular attention to the style, and to all those beauties of oratory with which it is adorned. Till I read that book, I confess I did not know all the extent and powers of the English language. Lord Bolingbroke has both a tongue and a pen to persuade; his manner of speaking in private conversation is full as elegant as his writings; whatever subject he either speaks or writes upon, he adorns it with the most splendid eloquence—not a studied or laboured eloquence, but such a flowing happiness of diction, which (from rare perhaps at first) is become so habitual to him, that even his most familiar conversation, if taken down in

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† Letters on the spirit of patriotism, on the idea of a patriot king.

writing, would bear the press, without the least correction either as to method or style. If his conduct had been equal to all his natural and acquired talents, he would most justly have merited the epithet of accomplished.

But he has been a most mortifying instance of the violence of human passions, and of the weakness of the most exalted human reason. His virtues and his vices, his reason and his passions, did not blend themselves by a gradation of tints, but formed a shining and sudden contrast.

Here the darkest, there the most splendid colours, and both rendered more shining from their proximity. Impetuosity, excess, and almost extravagancy, characterised not only his passions, but even his senses. His youth was distinguished by all the tumult and storm of pleasures, in which he most licentiously triumphed, disdainful all decorum. His fine imagination has often been heated, and exhausted with his body, in celebrating and deifying the prostitute of the night; and his convivial joys were pushed to all the extravagancy of frantic Bacchanals. Those passions were interrupted but by a stronger, ambition. The former impaired both his constitution and his character, but the latter destroyed both his fortune and his reputation.

He has noble and generous sentiments, rather than fixed reflected principles of good-nature and friendship; but they are more violent than lasting, and suddenly and often varied to their opposite extremes, with regard even to the same persons. He receives the common attentions of civility as obligations, which he returns with interest; and resents with passion the little inadvertencies of human nature, which he repays with interest too. Even a difference of opinion upon a philosophical subject, would provoke, and prove him no practical philosopher, at least.

Notwithstanding the dissipation of his youth, and the tumultuous agitation of his middle age, he has an infinite fund of various knowledge, which, from the clearest and quickest conception, and happiest memory that ever man was blessed with, he always carries

out him. It is his pocket-money, and he never has occasion to draw upon a book for any sum. He excels more particularly in history, as his historical works amply prove. The relative political and commercial crests of every country in Europe, particularly of his own, are better known to him than, perhaps, to any man in it; but how steadily he has pursued the latter, his public conduct, his enemies, of all parties and denominations, tell with joy.

He engaged young, and distinguished himself in sciences; and his penetration was almost intuition. I am old enough to have heard him speak in parliament. I still remember, that, though prejudiced against his party, I felt all the force and charms of his eloquence. Like Belial, in Milton, "he made the worse appear the better cause." All the internal and external advantages and talents of an orator are undoubtedly his. Figure, voice, elocution, knowledge; and, above all, the purest and most florid diction, with the most metaphors, and happiest images, had raised him to the post of secretary at war, at four-and-twenty years old—an age at which others are hardly thought of for the smallest employments.

He had a very handsome person, with a most engaging address in his air and manners; he has all the politeness and good-breeding which a man of quality could or can have, and which so few, in this country at least, really have.

Upon the whole of this extraordinary man, what can we say, but alas, poor human-nature!

## LETTER LXXXIV.

*Original Observations on Human Characters...Ambition and Avarice...Cardinal Mazarin...Cardinal Richelieu, &c.*

EARL BOY,

London, December the 19th.

THE knowledge of mankind is a very useful knowledge; for every body; a most necessary one for you who are destined to an active, public life. You

have to do with all sorts of characters ; you should, therefore, know them thoroughly, in order to manage them ably. This knowledge is not to be gotten systematically ; you must acquire it yourself, by your own observation and sagacity : I will give you such hints as I think may be useful land-marks in your intended progress.

I have often told you (and it is most true) that, with regard to mankind, we must not draw general conclusions from certain particular principles, though, in the main, true ones. We must not suppose, that, because a man is a rational animal, he will therefore act rationally ; or because he has such or such a predominant passion, that he will act invariably and consequentially in the pursuit of it. No : we are complicated machines ; and though we have one main spring, that gives motion to the whole, we have an infinity of little wheels, which, in their turns, retard, precipitate, and sometimes stop that motion. Let us exemplify : I will suppose ambition to be (as it commonly is) the predominant passion of a minister of state ; and I will suppose that minister to be an able one. Will he, therefore, invariably pursue the object of that predominant passion ? May I be sure that he will do so and so, because he ought ? Nothing less. Sickness, or low spirits, may damp this predominant passion ; humour and peevishness may triumph over it ; inferior passions may, at times, surprize it, and prevail. Is this ambitious statesman amorous ? Indiscreet and unguarded confidence made in tender moments, to his wife or his mistress may defeat all his schemes. Is he avaricious ? Some great lucrative object, suddenly presenting itself, may unravel all the work of his ambition. Is he passionate ? Contradiction and provocation (sometimes, it may be too, artfully intended) may extort rash and inconsiderate expressions, or actions, destructive of his main object. Is he vain, and open to flattery ? An artful, flattering favourite may mislead him ; and even laziness may, at certain moments, make him neglect or omit the necessary steps to that height at which he wants to arrive.

There are two inconsistent passions, which, however, frequently accompany each other. I mean ambition and avarice : the latter is often the true cause of the former ; and then it is the predominant passion. It seems to have been so in Cardinal Mazarin ; who did any thing, submitted to any thing, and forgave any thing for the sake of plunder. He loved and courted power like an usurer, because it carried profit along with it. Whoever should have formed his opinion, or taken his measures, singly from the ambitious part of Cardinal Mazarin's character, would have found himself often mistaken. Some, who had found this out, made their fortunes by letting him cheat them at play. On the contrary, cardinal Richelieu's prevailing passion seems to have been ambition ; and his immense riches, only the natural consequences of that ambition gratified : and yet, I make no doubt, but that ambition had now and then its turn with the former, and avarice with the latter. Richelieu (by the way) is so strong a proof of the inconsistency of human nature, that I cannot help observing to you, that, while he absolutely governed both his king and his country, and was, in a great degree, the arbiter of the fate of all Europe, he was more jealous of the great reputation of Corneille, than of the power of Spain ; and more flattered with being thought (what he was not) the best poet, than with being thought (what he certainly was) the greatest statesman in Europe ; and affairs stood still, while he was concerting the criticism upon the *Cid*. Could one think this possible, if one did not know it to be true ? Though men are all of one composition, the several ingredients are so differently proportioned in each individual, that no two are exactly alike ; and no one, at all times like himself. The ablest man will, sometimes, do weak things ; the proudest man, mean things ; the wisest man, ill things ; and the wickedest man, good ones. Study individuals ; then ; and if you take (as you ought to do) their outlines from their prevailing passion, suspend your last finishing strokes, till you have attended to, and discovered the operations of their prior passions, appetites, and humours. A man

general character may be that of the honestest man or the world : do not dispute it ; you might be thought envious or ill-natured : but, at the same time, do not take this probity upon trust, to such a degree as to put your life, fortune, or reputation in his power. This honest man may happen to be your rival in power, in interest, or in love—three passions that often put honesty to most severe trials, in which it is too often cast : but first analyse this honest man yourself ; and then, only, you will be able to judge, how far you may, or may not, with safety trust him.

Mankind will sooner forgive an injury than an insult. Some men are more captious than others ; some are always wrong-headed ; but every man living has such a share of vanity, as to be hurt by marks of slight and contempt. Every man does not pretend to be a poet, a mathematician, or a statesman, and considered as such ; but every man pretends to common-sense, and to fill his place in the world with common decency ; and, consequently, does not easily forgive those negligences, inattentions, and slights, which seem to call in question, or utterly deny him both these pretensions.

Suspect, in general, those who remarkably affect any one virtue ; who raise it above all others, and who, in a manner, intimate that they possess it exclusively. I say suspect them ; for they are commonly impostors ; but do not be sure that they are always so ; for I have sometimes known blutlers really brave, reformers of manners really honest, and prudes really chaste. Pray into the recesses of their hearts yourself, as far as you are able, and never implicitly adopt a character upon common fame ; which, though generally right as to the great outlines of characters, is always wrong in some particulars.

Be upon your guard against those, who, upon very slight acquaintance, obtrude their unasked and unmerited friendship and confidence upon you ; for they probably cram you with them only for their own eating ; but, at the same time, do not roughly reject them upon that general supposition. Examine further, and see whether those unexpected offers flow from a warm

heart and a silly head, or from a designing head and a cold heart ; for knavery and folly have often the same symptoms.

There is an incontinency of friendship among young fellows, who are associated by their mutual pleasures only ; which has, very frequently, bad consequences. Bear your part in young companies ; nay, excel, if you can, in all the social and convivial joy and festivity that become youth. Trust them with your love-tales, if you please ; but keep your serious views secret. Trust those only to some tried friend, more experienced than yourself, and who, being in a different walk of life from you, is not likely to become your rival ; for I would not advise you to depend so much upon the heroic virtue of mankind, as to hope, or believe, that your competitor will ever be your friend, as to the object of that competition.

## LETTER LXXXV.

*Necessity of the lesser Virtues...Cato and Cæsar...The Proud Man and the Pedant.*

DEAR BOY,

**G**REAT talents, and great virtues (if you should have them) will procure you the respect and the admiration of mankind ; but it is the lesser talents, the *lenius virtutes*, which must procure you their love and affection. The former, unassisted and unadorned by the latter, will extort praise ; but will, at the same time, excite both fear and envy ; two sentiments absolutely incompatible with love and affection.

Cæsar had all the great vices, and Cato all the great virtues, that men could have. But Cæsar had the *lenius virtutes*, which Cato wanted ; and which made him beloved even by his enemies, and gained him the hearts of mankind, in spite of their reason ; while Cato was not even beloved by his friends, notwithstanding the esteem and respect which they could not refuse to his virtues ; and I am apt to think, that if Cæsar had want-



ed, and Cato possessed, those *leniores virtutes*, the former would not have attempted (at least with success) the latter could have protected the liberties of Rome. Mr. Addison, in his Cato, says of Cæsar (and I believe with truth)

Curse on his virtues, they've undone his country.

By which he means, those lesser, but engaging virtues of gentleness, affability, complaisance, and goodness. The knowledge of a scholar, the courage of a hero, and the virtue of a stoic, will be admired; if the knowledge be accompanied with arrogance, courage with ferocity, and the virtue with insupportable severity, the man will never be loved. The hero Charles XII. of Sweden (if his brutal courage deserves that name) was universally admired, but the man where beloved. Whereas Henry IV. of France, had full as much courage, and was much longer engaged in wars, was generally beloved upon account of his lesser and social virtues. We are all so formed that our understandings are generally the dupes of our hearts, that is, of our passions; and the surest way the former is through the latter, which must be engaged by the *leniores virtutes* alone, and the manner of exerting them. The insolent civility of a proud man is (for example) if possible, more sneaking than his rudeness could be; because he shows you, by his manner, that he thinks it mere condescension in him; and that his goodness alone bestows upon you what you have no pretence to claim. He intimates his protection, instead of his friendship, by a gracious nod, instead of an open bow; and rather signifies his consent that you should sit, walk, and drink with him.

The ostentatious liberality of a purse-proud man in relieving the distressed sometimes relieves; he takes care to make you feel your own misfortunes, and the difference between your situation and his; both which he intimates to be justly merited: yours, by your folly; his, by his wisdom. The arrogant pedant does not communicate, but promulgates his knowledge. He does not give it you, but he inflicts it upon you; and

possible) more desirous to show you your own ignorance, than his own learning. Such manners as these, not only in the particular instances which I have mentioned, but likewise in all others, shock and revolt that little pride and vanity, which every man has in his heart; and obliterate in us the obligation for the favour conferred, by reminding us of the motive which produced, and the manner which accompanied it.

These faults point out their opposite perfections, and your own good sense will naturally suggest them to you.—Adieu!

## LETTER LXXXVI.

*Respect for Religion recommended...Irreligious and immoral Writers censured...Strict morals and Religion equally necessary to Conduct and Character...The infamous Chartres...Anecdote of him...Lying...Dignity of Character.*

DEAR BOY,

London, January the 8th.

I HAVE seldom or never written to you upon the subject of religion and morality; your own reason, I am persuaded, has given you true notions of both; they speak best for themselves; but, if they wanted assistance, you have Mr. Harte at hand, both for precept and example. A few observations, however, I shall now offer upon the external-respect which these important objects demand, and which is equally necessary with that internal veneration which every rational man must maintain for them in his heart. When I speak of religion, I do not mean that you should talk or act like a missionary, or an enthusiast, nor that you should take up a controversial cudgel against whoever attacks the sect you are of; this would be both useless, and unbecoming your age: but I mean that you should by no means seem to approve, encourage, or applaud, those libertine notions, which strike at religions equally, and which are the poor thread-bare topics of half-wits, and self-created philosophers. Even those

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The costly liberality of a purse-proud man insults the distressed it sometimes relieves; he takes care to make you feel your own misfortunes, and the difference between your situation and his; both which he insinuates to be justly merited: yours, by your folly; his, by his wisdom. The arrogant pedant does not communicate, but promulgates his knowledge. He does not give it you, but he inflicts it upon you; and is (if

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## LETTER LXXXVI.

*Speaks for Religion recommended...Irreligious and immoral Writers censured...Strict morals and Religion equally necessary to Conduct and Character...The infamous Chartres...Anecdote of him...Lying...Dignity of Character.*

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London, January the 8th.

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who are silly enough to laugh at their jokes, are still wise enough to distrust and detest their characters: for, putting moral virtues at the highest, and religion at the lowest, religion must still be allowed to be a great collateral security, at least, to virtue; and every prudent man will sooner trust to two securities than to one. Whenever, therefore, you happen to be in company with those pretended *esprits forts*,\* or with thoughtless libertines, who laugh at all religion to show their wit, or disclaim it to complete their riot, let no word or look of yours intimate the least approbation; on the contrary, let a silent gravity express your dislike; but enter not into the subject, and decline such unprofitable and indecent controversies. Depend upon the truth—that every man is the worse looked upon, and the less trusted, for being thought to have no religion; in spite of all the pompous and specious epithets he may assume, of *esprit fort*, free-thinker, or moral philosopher; and a wise atheist (if such a thing there is) would, for his own interest, and character in this world, pretend to some religion.

Your moral character must be not only pure, but like Cæsar's wife, unsuspected. The least speck of blemish upon it is fatal. Nothing degrades and vilifies more, for it excites and unites detestation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the customs and fashions of different countries: nay, there are still, if possible, more unaccountable wretches; I mean, those who affect to preach and propagate such absurd and infamous notions, without believing them themselves. These are the devil's hypocrites. Avoid, as much as possible, the company of such people; who reflect a degree of discredit and infamy upon all those who converse with them. But as you may, sometimes, by accident, fall into such company, take great care that no complaisance, no good-humour, no warmth of festal

\* Strong minds.

th, ever make you seem even to acquiesce, much to approve or applaud, such infamous doctrines. the other hand, do not debate, nor enter into ser- argument, upon a subject so much below it ; but tent yourself with railing these apostles, that you w they are not serious ; that you have a much bet- opinion of them than they would wish you to e ; and that, you are very sure, they would not rise the doctrines they preach. But put your pri- mark upon them, and shun them forever after- ds.

There is nothing so delicate as your moral character, nothing which it is your interest to much to pre- e pure. Should you be suspected of injustice, ignity, perfidy, lying, &c. all the parts and knowl- e in the world will never procure you esteem, ndship, or respect. A strange concurrence of cir- stances has sometimes raised very bad men to t stations ; but they have been raised like criminal's pillory, where there persons and their crimes, by ig more conspicuous, are only the more known, the e detested, and the more pelted and insulted. n any case whatsoever, dissimulation is pardonable, in the case of morality ; though even there, I ild not advise you to a Pharaesical pomp of vir-

But I will recommend to you a most scrupulous terness for your moral character, and the utmost e not to say or do the least thing, that may, ever so htly taint it. Show yourself, upon all occasions, advocate, the friend, but not the bully, of virtue. onel Chartres, whom you have certainly heard of o was, I believe, the most notorious rascal in the ld ; and who had, by all sorts of crimes, amassed ense wealth) was so sensible of the disadvantage ad character, that I heard him once say, in his udent, profligate manner, that, though he would give one farthing for virtue, he would give ten usand pounds for a character ; because he should e hundred thousand pounds by it ; whereas he was famous, that he had no longer an opportunity of ing people. Is it possible then that an hone

man can neglect, what a wise rogue would purchase dear ?

There is one of the vices above-mentioned, which people of good education, and, in the main, good principles, sometimes fall, from mistaken notions of skill, dexterity, and self-defence—I mean I think it is intemperately attended with more ill and loss than any other. The prudence and necessity of often concealing the truth, insensibly seduces people to violate it. It is the only art of mean capacity and the only refuge of mean spirits. Whereas concealing the truth, upon proper occasions, is as prudent and innocent, as telling a lie, upon any occasion, is famous and foolish. I will state to you a case in my own department. Suppose you are employed at a foreign court, and that the minister of that court is as absurd or impertinent enough to ask you what your instructions are ; will you tell him a lie ; which, as soon as found out, and found out it certainly will be, destroy your credit, blast your character, and render you useless there ? No. Will you tell him the truth then, and betray your trust ? As certainly, No. you will answer, with firmness, That you are surpris'd at such a question ; that you are persuaded he does not expect an answer to it ; but that, at all events he will certainly will not have one. Such an answer will preserve him confidence in you ; he will conceive an opinion of your veracity, of which opinion you may afterwards make very honest and fair advantages. But if, in negotiations, you are locked upon as a liar, and a cheat, no confidence will be placed in you, nothing will be communicated to you, and you will be in the situation of a man who has been burnt in the cheek ; who, from that mark, cannot afterwards get an honest livelihood if he would, but must continue a thief.

Lord Bacon, very justly makes a distinction between simulation and dissimulation ; and allows the latter rather than the former ; but still observes, that the latter are the weaker sort of politicians, who have recourse to either. A man who has strength of mind and strength of parts, wants neither of them. " C

says he, "the ablest men that ever were, have all  
 an openness and frankness of dealing, and a name  
 tainty and veracity; but then, they were like  
 well managed; for they could tell, passing well,  
 to stop, or turn." There are people who indulge  
 themselves in a sort of lying, which they reckon in-  
 t, and which in one sense is so; for it hurts no-  
 but themselves. This sort of lying is the spur-  
 spring of vanity, begotten upon folly: these  
 deal in the marvellous; they have seen some  
 that never existed; they have seen other things  
 they never really saw, though they did exist,  
 because they were thought worth seeing. Has  
 hing remarkable been said or done in any place,  
 any company? They immediately present and de-  
 themselves eye or ear witnesses of it. They have  
 feats themselves, unattempted, or at least un-  
 med, by others. They are always the heroes of  
 own fables; and think that they gain considera-  
 or at least present attention, by it—whereas, in  
 , all they get is ridicule and contempt, not with-  
 good degree of distrust: for one must naturally  
 ude, that he who will tell any lie from idle-  
 , will not scruple telling a greater for interest.  
 I really seen any thing so very extraordinary as to  
 most incredible, I would keep it to myself, rather  
 by telling it, give any body room to doubt for  
 minute of my veracity. A lie is a vice of the  
 , and of the heart. Be scrupulously jealous of  
 urity of your moral character! keep it immacu-  
 unblemished, un sullied, and it will be unsuspect-  
 Defamation and calumny never attack where  
 is no weak place; they magnify, but they do  
 reate.

here is a great difference between that purity of  
 cter which I so earnestly recommend to you, and  
 oical gravity and austerity of character, which  
 oy no means recommend to you. At your age, I  
 d no more wish you to be a Cato, than a Clodius  
 id be reckoned, a man of business. Enjoy th  
 and giddy time of your life; shine in the pl



ures, and in the company of people of your own age. This is all to be done, and indeed only can be done, without the least taint to the purity of your moral character: for those mistaken young fellows, who think to shine by an impious or immoral licentiousness, shine only from their stinking, like corrupted flesh in the dark. Without this purity, you can have no dignity of character; and, without dignity of character it is impossible to rise in the world. You must be respectable, if you will be respected. I have known people flatter away their character, without really polluting it; the consequence of which has been, that they have become innocently contemptible; their merit has been dimmed, their pretensions unregarded, and all their views defeated. Character must be kept bright, as well as clean. Content yourself with mediocrity in nothing. In purity of character, and in politeness of manners, labour to excel all, if you wish to equal many—Adieu!

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LETTER LXXXVII.

*A proper Degree of Confidence in Company recommended.. The Author's Embarrassment when first introduced...Manners of different Countries...Old Women.*

MY DEAR FRIEND,

London, January the 11th.

YESTERDAY I received a letter from Mr. Harte, of the 31st December. He tells me two things that give me great satisfaction; one is, that there are very few English at Rome; the other is, that you frequent the best foreign companies. In these companies you must not be discouraged, and think yourself either slighted or laughed at because you see others, older and more used to the world, easier, more familiar, and consequently rather better received in those companies than yourself. In time your turn will come; and if you do but show an inclination, a desire to please, though you should be embarrassed, or even err in the means (which must necessarily happen to you at first)

t the will (to use a vulgar expression) will be taken for the deed ; and people, instead of laughing at you, will be glad to instruct you. Good sense can only give you the great outlines of good-breeding ; but observation and usage can alone give you the delicate touches, and the fine colouring. You will naturally endeavour to show the utmost respect to people of certain ranks and characters, and consequently you will show it ; but the proper, the delicate manner of showing that respect, nothing but observation and time can give.

I remember, that when, with all the awkwardness and rust of Cambridge about me, I was first introduced into good company, I was frightened out of my wits. I was determined to be, what I thought civil ; made fine low bows, and placed myself below every body ; but when I was spoken to, or attempted to speak myself, *obstupui, steteruntque comæ, et vox faucibus hæsit* †. If I saw people whisper, I was sure it was at me ; and I thought myself the sole object of either the ridicule or the censure of the whole company—no, doubtless did not trouble their heads about me. In this way I suffered, for some time, like a criminal at the bar ; and should certainly have renounced all polite company for ever, if I had not been so convinced of the absolute necessity of forming my manners upon those of the best companies, that I determined to persevere, and suffer any thing, or every thing, rather than not compass that point. Insensibly it grew easier to me ; and I began not to bow so ridiculously low, and to answer questions without great hesitation or stammering : if, now and then, some charitable people, seeing my embarrassment, and being *désolés* ‡ themselves, came and spoke to me, I considered them as angels sent to comfort me ; and that gave me a little courage. I got more soon afterwards, and was not so trepid enough to go up to a fine woman, and tell her I thought it a warm day : she answered me, very

† I was stupified, my hair stood erect, and my voice hesitated.  
‡ Désolés.

civilly, that she thought so too ; upon which the conversation ceased, on my part, for some time, till good-naturedly resuming it, spoke to me thus : “ your embarrassment, and I am sure that the few w you said to me cost you a great deal ; but do not discouraged for that reason, and avoid good company. We see that you desire to please, and that is the point : you want only the manner, and you think you want it still more than you do. You must through your noviciate before you can profess good breeding : and, if you will be my novice, I will sent you to my acquaintance as such.”

You will easily imagine how much this speech pleased me, and how awkwardly I answered it ; I then once or twice (for it gave me a bur-in my throat) but I could tell her, that I was very much obliged to her, that it was true that I had a great deal of reason to trust my own behaviour, not being used to fine company ; and that I should be proud of being her novice and receiving her instructions. As soon as I had ended out this answer, she called up three or four people to her, and said, “ Do you know that I have undertaken this young man, and he must be encouraged. As for me, I think I have made a conquest of him for he just now ventured to tell me, although tremblingly, that it is warm. You will assist me in pleasing him.” The company laughed at this lecture, I was stunned with it. I did not know whether I was serious or in jest. By turns I was pleased, amused, encouraged and dejected. But when I reflected afterwards, that both she, and those to whom she presented me, countenanced and protected me in company, I gradually got more assured, and began not to be ashamed of endeavouring to be civil. I copied the best masters, at first servilely, afterwards more freely, and at last I joined habit and invention.

All this will happen to you, if you persevere in your desire of pleasing, and flatter as a man of the world. I could wish that you would try to be the five or six best or women with whom you are the most acquainted, that you are sensible that, from youth and inexperience

u. must make many mistakes in good-breeding ; that u. beg of them to correct you, without reserve, wherever they see you fail ; and that you shall take such admonitions as the strongest proofs of their friendship. Such a confession and application will be very engaging to those to whom you make them. They will tell others of them, who will be pleased with that disposition, and, in a friendly manner tell you of any little slip or error. The duke de Nivernois † would, I am sure, be charmed, if you dropped such a thing to him : adding, that you love to address yourself always to the best masters. Observe also the different modes of good-breeding of several nations, and conform yourself to them respectively. Use an easy civility with the French, more ceremony with the Italians, and still more with the Germans ; but let it be without embarrassment, and with ease. Bring it, by use, to be habitual to you ; for, if it seems unwilling and forced, it will never please. *Omnis Aristippum decuit color, et res.\** Acquire an easiness and versatility of manners, as well as of mind ; and, like theameleon, take the hue of the company you are with.

There is a sort of veteran women of condition, who, having lived always in the *grand monde*, † form a young fellow better than all the rules that can be given him. These women, being past their bloom, are extremely flattered by the least attention from a young person ; and they will point out to him those manners and attentions that pleased and engaged them, when they were in the pride of their youth and beauty. Wherever you go, make some of those women your friends, which a very little matter will do. Ask for advice, tell them your doubts or difficulties, as to your behaviour ; but take great care not to drop one word of their experience ; for experience implies age, and the suspicion of age, no woman, let her be ever so old, ever forgives.

† At that time ambassador from the court of France, at Rome.  
\* Every thing was becoming in Aristippus, both the manner and the  
† Great world.

ELEMENTS OF A  
LETTER LXXXVIII.

*Use of Time...Punctuality...Useful Reading...Romances censured...Dispatch and Method...Method of reading for Improvement.*

MY DEAR FRIEND,

London, February the 5th.

**V**ERY few people are good œconomists of their fortune, and still fewer of their time; and yet, of the two, the latter is the most precious. I heartily wish you to be a good œconomist of both; and you are now of an age to begin to think seriously of these two important articles. Young people are apt to think they have so much time before them, that they may squander what they please of it; and yet have enough left; as very great fortunes have frequently seduced people to a ruinous profusion. Fatal mistakes, always repented of, but always too late! Old Mr. Lowndes, the famous secretary of the treasury, in the reigns of king William, queen Anne, and king George the First, used to say, "Take care of the pence, and the pounds will take care of themselves." To this maxim, which he not only preached, but practised, his two grandsons at this time, owe the very considerable fortunes that he left them.

This holds equally true as to time; and I most earnestly recommend to you the care of those minutes and quarters of hours, in the course of the day, which people think too short to deserve their attention; and yet, if summed up at the end of the year, would amount to a very considerable portion of time. For example: you are to be at such a place at twelve, by appointment; you go out at eleven, to make two or three visits first; those persons are not at home: instead of fauntering away that intermediate time at a coffee-house, and possibly alone, return home, write a letter, before-hand, for the ensuing post, or take up a good book; I do not mean Descartes, Mallebranche, Locke, or Newton, by way of dipping; but some book of rational amusement, and detached pieces; as Horace, Boileau, Waller, La Bruyere, &c. This will be

nuch time saved, and by no means ill employed. Many people lose a great deal of time by reading : for they read frivolous and idle books ; such as absurd romances and novels ; where characters, that never existed, are insipidly displayed, and sentiments, that were never felt, pompously described : the oriental ravings and extravagances of the Arabian Nights, and Mogul Tales : or, the new flimsy *brochures* \* that now swarm in France, of fairy tales, *Réflexions sur le Cœur et l'Esprit, Métaphysique de l'Amour, Analyse des beaux Sentiments* ; † and such sort of idle and frivolous stuff, that nourishes and improves the mind just as much as whipped cream would the body. Stick to the best established books in every language ; the celebrated poets, historians, orators, and philosophers. By these means (to use a city metaphor) you will make fifty *per cent* of that time, of which others do not make above three or four, or probably nothing at all.

Many people lose a great deal of their time by laziness ; they loll and yawn in a great chair, tell themselves that they have not time to begin any thing then, and that it will do as well another time. This is a most unfortunate disposition, and the greatest obstruction to both knowledge and business. At your age, you have no right nor claim to laziness ; I have, if I please, being *emeritus*. You are but just lifted in the world, and must be active, diligent, and indefatigable. If ever you propose commanding with dignity, you must serve up to it with diligence. Never put off till to-morrow what you can do to-day.

Dispatch is the soul of business ; and nothing contributes more to dispatch than method. Lay down a method for every thing, and stick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accounts, and keep them together in their proper order ; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep,

\* Pamphlets.

† *Réflexions on the heart and mind, the metaphysic of love, and essays of fine sentiments.*

doquet an i tie them in their respective classes, so that you may instantly have recourse to any one. Lay down a method also for your reading, for which you allot a certain share of your mornings; let it be in a consistent and consecutive course, and not in that desultory and immethodical manner in which many people read scraps of different authors, upon different subjects. Keep an usual and short common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read history without having maps, and a chronological book, or tables, lying by you, and constantly recurred to; without which, history is only a confused heap of facts. One method more I recommend to you, by which I have found great benefit, even in the most dissipated part of my life; that is, to rise early, and at the same hour every morning, how late soever you may have fate up the night before. This secures you an hour or two, at least, of reading or reflexion, before the common interruptions of the morning begin; and it will save your constitution, by forcing you to go to bed early, at least one night in three.

I have received no letter yet, from you or Mr. Harte.—Adieu!

### LETTER LXXXIX.

*Italian Literature...Dante...Tasso.. Ariosto...Guarini...Petrarch...Machiavelli...Bocuccio. Guicciardini...Bentivoglio...and Davila...English and French Authors.*

MY DEAR FRIEND,

London, February the 8th.

YOU have, by this time, I hope and believe, made such a progress in the Italian language, that you can read it with ease; I mean, the easy books in it: and indeed, in that, as well as in every other language, the easiest books are generally the best; for, whatever author is obscure and difficult in his own language, certainly does not think clearly. This is, in my opinion, the case of a celebrated Italian author; to whom the

Italians, from the admiration they have of him, have given the epithet of *il divino* \* ; I mean, Dante. Though I formerly knew Italian extremely well, I could never understand him ; for which reason I had done with him, fully convinced that he was not worth the pains necessary to understand him.

The good Italian authors are, in my mind, but few ; I mean, authors of invention ; for there are, undoubtedly, very good historians, and excellent translators. The two poets worth your reading, and, I was going to say, the only two, are Tasso and Ariosto. Tasso's *Gerusalemme Liberata* is altogether, unquestionably a fine poem ; though it has some low, and many false, thoughts in it : and Boileau very justly makes it the mark of a bad taste, to compare *le clinquant du Tasse à l'or de Virgile* †. The image, with which he adorns the introduction of his epic poem, is low and disgusting ; it is that of a froward, sick, puking child, who is deceived into a dose of necessary physic by *du bon bon*. The verses are these :

Così all' egro fanciul porgiamo aspersa  
Di soavi licor gli orli del vaso ;  
Succhi amari ingannato intanto ei beve,  
E dall' inganno suo vita riceve.

However, the poem, with all its faults about it, may justly be called a fine one.

If fancy, imagination, invention, description, &c. constitute a poet, Ariosto, is unquestionably, a great one. His Orlando, it is true, is a medley of lies and truths, sacred and profane, wars, loves, enchantments, giants, mad heroes, and adventurous damsels : but then, he gives it you very fairly for what it is, and does not pretend to put it upon you for the true *epopée*, or epic poem. He says,

Le donne, i cavalier, l'arme, gli amori  
Le cortesie, l'audaci imprese, io canto.

The connections of his stories are admirable, his reflexions just, his sneers and ironies incomparable, and his painting excellent. When Angelica, after having

† The tinsel of Tasso, to the gold of Virgil. \* The divine.



wandered over half the world alone with Orlando,  
pretends, notwithstanding,

— ch' el fior virginal cost avea falvo,  
Come selo pinto dal matern' alvo.

The author adds, very gravely,

Forè era ver, ma non verò credibile  
A chi del sento tuo fosse signore.

Astolpho's being carried to the moon, by St. John, in order to look for Orlando's lost wits, at the end of the 34th book, and the many lost things that he finds there, is a most happy extravagancy, and contains, at the same time, a great deal of sense. I would advise you to read this poem with attention. It is, also, the source of half the tales, novels, and plays, that have been written since.

The *Pastor Fido* \* of Guarini is so celebrated, that you should read it; but in reading it, you will judge of the great propriety of the characters. A parcel of shepherds and shepherdesses, with the true pastoral simplicity, talk metaphysics, epigram, *concetti*, and quibbles, by the hour to each other.

The *Aminta del Tasso* is much more what it is intended to be—a pastoral; the shepherds, indeed, have their *concetti*, and their antitheses; but are not quite so sublime and abstracted as those in *Pastor Fido*. I think that you will like it much the best of the two.

*Petrarch* is, in my mind, a sing-song love-sick poet much admired, however, by the Italians: but an Italian, who should think no better of him than I do, would certainly say, that he deserved his Laura better than his *lauro*; and that wretched quibble would be reckoned an excellent piece of Italian wit.

The Italian prose writers (of invention I mean) which I would recommend to your acquaintance, are Machiavelli and Bocaccio: The former, for the established reputation which he has acquired, of a consummate politician (whatever my own private sentiments may be of either his politics or his morality) the latter

\* *Fantini* *Urephæ* 6.

his great invention, and for his natural and agreeable manner of telling his stories.

Suicciardini, Bentivoglio, Davila, &c. are excellent orators, and deserve being read with attention. The nature of history checks, a little, the flights of human imaginations; which, in works of invention, are very high indeed. Translations curb them still more; and their translations of the classics are incomparable; particularly the first ten, translated in the reign of Leo the Xth. and inscribed to him under the name of the *Collana*. That original *Collana* has been strengthened since; and, if I mistake not, consists, now, of one hundred and ten volumes.

From what I have said, you will easily guess, that I intend to put you upon your guard; and not to let your fancy be dazzled, and your taste corrupted, by the *artificialities*, the quaintnesses, and false thoughts, which are so much the characteristics of the Italian and Spanish authors. I think you are in no great danger, as your taste has been formed upon the best ancient models; The Greek and Latin authors of the best ages, do not indulge themselves in none of the puerilities I have hinted at.

To do justice to the best English and French authors, they have not given into that false taste; they know no thoughts to be good that are not just, and are fixed upon truth. The age of Lewis XIV. was like the Augustan;—Boileau, Moliere, La Fontaine, Racine, &c. established the true, and exposed the false taste. The reign of King Charles II. (merely in no other respect) banished false taste out of the land, and proscribed puns, quibbles, acrostics, &c. But that, false wit has renewed its attacks, and endeavored to recover its lost empire, both in England and France; but without success; though, I must say, with more success in France than in England: Addison, Pope, and Swift, having vigorously defended the cause of good sense; which is more than can be said of their cotemporary French authors, who have of late a great tendency to *le faux brillant, le raffinement,* &c.

*Pentortillement* † And lord Roscommon would |  
more in the right now, than he was then, in sayin  
that

The English bullion of one sterling line,  
Drawn to French wire would through whole pages shine.

Lose no time, my dear child, I conjure you, |  
forming your taste, your manners, your mind, you  
every thing : you have but two years time to do it in  
for, whatever you are, to a certain degree, at twent  
you will be, more or less, all the rest of your life. M  
it it be a long and happy one !—Adieu !

### LETTER XC.

*Curiosities, History, &c. of Naples.... Definition of a Polit  
Constitution: French, .... English, Polish, and Swedish Mon  
archies*

MY DEAR FRIEND,

London, March 21

**Y**OU are now, I suppose, at Naples, in a new set  
of *virtù*, examining all the curiosities of Herculaneu  
watching the eruptions of mount Vesuvius, and f  
veying the magnificent churches and public buildin  
by which Naples is distinguished. You have a co  
there into the bargain, which, I hope, you frequ  
and attend to. Polite manners, at least, are to  
learned at courts ; and must be well learned by wh  
ever would ei her shine or thrive in them, Though th  
do not change the nature, they smooth and soften t  
manners of mankind. Vigilance, dexterity, and ste  
ibility, supply the place of natural force ; and it is t  
ablest mind, not the strongest body, that prevails the  
Monsieur and Madame Fogliani will, I am sure, ge  
you all the politeness of courts ; for I know no bet  
bred people than they are. Domesticate yourself th  
while you stay at Naples, and lay aside the Eng  
coldness and formality. You have also a letter  
compre Mahony, whose house i hope you frequent,  
it is the resort of the best company. His sister, M

† The false brilliant, the minute, and complex.

Bulkeley, is now here ; and had I known of your going so soon to Naples, I would have got you a letter to her to her brother. The conversation of the learned in the evening is full as necessary for you, as of the ancients in the morning.

You would do well, while you are at Naples, to read some very short history of that kingdom. It has a great variety of masters, and has occasioned many disputes ; the general history of which will enable you to answer many proper questions, and to receive useful information in return. Inquire into the manner and form of that government ; for constitution it has none, being an absolute one ; but the most absolute governments have certain customs and forms, which are more or less observed by their respective tyrants. In China it is the fashion for the emperors, absolute as they are, to govern with justice and equity ; as in the other oriental monarchies it is the custom to govern by violence and cruelty. The king of France, as absolute, in fact, more of them, is by custom only more gentle ; for there is now no constitutional bar to his will. England is the only monarchy in the world that can properly be said to have a constitution ; for the people's rights and liberties are secured by laws. I cannot reckon Sweden and Poland to be monarchies, those two kings being little more to say than the Doge of Venice. Do not presume to say any thing of the constitution of the empire to you, who are, I trust, perfect master and subject.

When you write to me, which, by the way, you do very seldom, tell me rather whom you see, than what you see. Inform me of your evening transactions and acquaintances ; where, and how you pass your evenings ; what English people you meet with, a hint of their characters ; and what people of foreign nations you have made acquaintance with. I interest myself most in what personally concerns you most : this is a very critical year in your life. To talk like *Artuoso*, your canvas is, I think, a good one, and *Isaac Harte* has drawn the outlines admirably ; nothing is now wanting but the colouring of *Titian*, and

the Graces, the *morbidezza* of Guido; but that great deal. You must get them soon, or you will get them at all.—Addio!

## LETTER XCI.

*Idle and Foolish Companions...The French ill-educated trifling...Caution against frequenting Coffee-houses...Kry of Parisians...Gambling.*

MY DEAR FRIEND,

London, April the

AS your journey to Paris approaches, and as period will, one way or another, be of infinite consequence to you, my letters will henceforwards be principally calculated for that meridian. You will be there to your own discretion, instead of Mr. Har and you will allow me, I am sure, to distrust a the discretion of eighteen. You will find in the Army a number of young fellows much less dist than yourself. These will all be your acquaintan but look about you first, and inquire into their res tive characters, before you form any connections ar them; and, *ceteris paribus*, single out those of the r considerable rank and family. Show them a di guishing attention, by which means you will get their respective houses, and keep the best comp: All those French young fellows are excessively *étourd* be upon your guard against scrapes and quarrels: t no corporeal pleasaunties with them, no *jeux de man* no *coups de chambrière*, which frequently bring on qu rels. Be as lively as they, if you please, but at same time be a little wiser than they. As to lett you will find most of them ignorant; do not reproa them with that ignorance, nor make them feel your periority. It is not their fault that they are all bred for the army; but, on the other hand, do not allow d ignorance and idleness to break in upon those mo ing hours which you may be able to allot to y serious studies. No breakfastings with them, whi

\* Giddy.

† Anglice, manual wit.

me a great deal of time ; but tell them (not maliciously and sententiously) that you will read two or three hours in the morning, and that for the rest of the day you are very much at their service. Though by way, I hope you will keep wiser company in the evenings.

Must insist upon your never going to what is called the English coffee-house at Paris, which is the resort of the scrub English, and also of the fugitive and dissipated Scotch and Irish : party quarrels, and drunkard's rambles, are very frequent there ; and I do not think it a more degrading place in all Paris. Coffee-houses and taverns are by no means credible at Paris. Be cautiously upon your guard against the infinite number of fine-dressed and fine-spoken *chevaliers d'in-fer* and *avanturiers*, which swarm at Paris ; and every body civilly at arms length, of whose real character or rank you are not previously informed. Monsieur le Comte or monsieur le Chevalier in a hand-laced coat *et très bien mis* accosts you at the play, or in any other public place ; he conceives at first sight a finite regard for you, he sees that you are a stranger of the first distinction, he offers you his services, and wishes nothing more ardently than to contribute, as may be in his little power, to procure you *les amusements de Paris*.\* He is acquainted with some ladies of condition, *qui préfèrent une petite société agréable, et des soupers aimables d'honnêtes gens, au tumulte et à la dissipation de Paris* ; † and he will, with the greatest pleasure imaginable, have the honour of introducing you to some ladies of quality.—Well, if you were to accept of his kind offer, and go with him, you would find a fine, painted, and diseased strumpet, in a tarnished silver or gold second-hand robe ; playing a sham game at cards for livres, with three or four sharpers dressed enough, and dignified by the titles of Marquis, Comte, and Chevalier. The lady receives you in the most polite and gracious manner, and with all

the amusements of Paris    † Who prefer a small and agreeable society, and a nice supper, with pleasant and honourable persons, to the tumultuous dissipation of Paris.

those compliments de routine † which every Frenchman has equally. Though she loves retirement, † shuns *le grand monde*, § yet she confesses herself obliged the Marquis for having procured her so inestimable accomplished an acquaintance as yourself; but concern is how to amuse you, for she never suffers for at her house for above a livre, if you can amuse yourself with that low play till supper. Accordingly you sit down to that little play, at which the good company take care that you shall win fifteen or six livres, which gives them an opportunity of celebrating both your good luck, and your good play. Supper comes up, and a good one it is, upon the strength your being to pay for it. *La Marquise en fait les honneurs au mieux*, || talks sentiments, *mœurs et morales*; ¶ interlarded with *enjouement* \* and accompanied with oblique ogles, which bid you not despair in time. After supper, pharaon, lansquenet, or quinzé, happens accidentally to be mentioned: the Chevalier proposing playing at one of them for half an hour; the Marquis exclaims against it, and vows she will not sit to it, but is at last prevailed upon by being assured *qu'elle ne sera que pour des riens*. † Then the wished-for moment is come, the operation begins; you are cheated the best, of all the money in your pocket; and if you are late, very probably robbed of your watch and box, possibly murdered for greater security. This can assure you, is not an exaggerated, but a literal description of what happens every day to some raw inexperienced stranger at Paris. Remember to receive all these civil gentlemen, who take such a fancy to you at first sight, very coldly, and take care always to be previously engaged, whatever party they propose to you. You may happen sometimes in very great good companies to meet with some dexterous gentlemen, who may be very desirous, and also very sure to win your money, if they can but engage you to |

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† Compliments of course.

§ The great world.

|| The Marchioness does the honours in the best manner.

¶ Manners and morals.

\* Pleasantry.

† That it will be only for trifles.

with them. Therefore lay it down as an invariable rule: never to play with men, but only with women of fashion, at low play, or with women and men mixed. But at the same time, whenever you are asked to play deeper than you would, do not refuse it gravely and sententiously, alleging the folly of staking what would be very inconvenient to one to lose, against what one does not want to win; but parry those invitations ludicrously. Say, that if you were sure to lose, you might possibly play; but that as you may as well win, you dread *l'embarras des richesses* † ever since you have seen what an incumbrance they were to poor Harlequin, and that therefore you are determined never to venture the winning above two louis a-day: this sort of light trifling way of declining invitations to vice and folly is more becoming your age, and at the same time more effectual, than grave philosophical refusals. A young fellow who seems to have no will of his own, and who does every thing that is asked of him, is called a very good natured, but at the same time is thought a very silly young fellow. Act wisely, upon solid principles, and from true motives, but keep them to yourself, and never talk sententiously. When you are invited to drink, say you wish you could, but that so little makes you both drunk and sick, *que le jeu ne vaut pas la chandelle* ‡.

Pray show great attention, and make your court to monsieur de la Guérinière; he is well with Prince Charles, and many people of the first distinction at Paris; his commendations will raise your character there, not to mention, that his favor will be of use to you in the academy itself. Exterior advantages, that last polish, and those graces, which are so necessary to adorn, and give efficacy to the most solid merit are what you now want. They are only to be acquired in the best companies. You will not want opportunities, for I shall send you letters, that will establish you in the most distinguished companies, not only of the *beau monde*, but of the *beaux esprits* too. Dedicate there-

† The embarrassments of riches. ‡ The pleasure is not worth the pain.



fore, I beg of you, that whole year to your own advantage and final improvement, and do not be diverted from those objects by idle dissipations, low seduction, or bad example. After that year, do whatever you please; I will interfere no longer in your conduct. For I hope both you and I shall be safe then.—Adieu!

## LETTER XCII.

*Description of an Englishman in Paris... French, an ignorant People... Women more improved than the Men... Despotic Empire of Fashion.*

MY DEAR FRIEND,

London, April the 30th.

MR. Harte, who in all his letters gives you some dash of panegyric, told me in his last a thing that pleases me extremely; which was, that at Rome you had constantly preferred the established Italian assemblies, to the English conventicles set up against them by dissenting English ladies. That shows sense, and that you know what you are sent abroad for. It is of much more consequence to know the *mores multorum hominum* † than the *urbes* ‡. Pray continue this judicious conduct wherever you go, especially at Paris, where, instead of thirty, you will find above three hundred English, herding together, and conversing with no one French person.

The life of *les milords Anglois* is regularly, or if you will irregularly, this. As soon as they rise, which is very late, they breakfast together, to the utter loss of two good morning hours. Then they go by coach-fuls to the Palais, the Invalides, and Notre-Dame, thence to the English coffee-house, where they make up their tavern party for dinner. From dinner, where they drink quick, they adjourn in clusters to the play, where they crowd up the stage, dress up in very fine clothes, very ill made by a Scotch or Irish taylor. From the play to the tavern again, where they get very

† Manner of many men.

‡ Beware of this man, Roman.

drink, and where they either quarrel among themselves, or sally forth, commit some riot in the streets, and are taken up by the watch. Those who do not speak French before they go are sure to learn none there. Their tender vows are addressed to their Irish laundress, unless by chance some itinerant English woman, cloped from her husband, or her creditors, defrauds her of them. Thus they return home more petulant, but not more informed, than when they left it; and show, as they think, their improvement, by affectedly both speaking and dressing in broken French.

Hinc tu *Romane* caveto §.

Connect yourself, while you are in France, intirely with the French; improve yourself with the old, divert yourself with the young; conform cheerfully to their customs, but not to their vices. Do not however remonstrate or preach against them, for remonstrances do not suit with your age. In French companies in general you will not find much learning, therefore take care not to brandish yours in their faces. People hate those who make them feel their own inferiority. Conceal all your learning carefully, and reserve it for the company of *les gens d'église*, or *les gens de robe* †; and even then let them rather extort it from you, than find you over willing to draw it. You are then thought, from that seeming unwillingness, to have still more knowledge than it may be you really have, and with the additional merit of modesty into the bargain. A man of learning, if he affects to show it, is questioned, and he is reckoned only superficial; but if afterwards it appears that he really has it, he is pronounced a pedant. Real merit of any kind cannot long be concealed; it will be discovered, and nothing can depreciate it, but a man's exhibiting it himself. It may not always be rewarded as it ought; but it will always be known. You will in general find the women of the *beau monde* at Paris more instructed than the men, who are bred up singly for the army, and thrown into it at twelve or thirteen years old; but then that sort of ed-

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† Churchmen and lawyers.

§ Critics.

ucation, which makes them ignorant of books, gives them a great knowledge of the world, an easy address, and polite manners.

Fashion is more tyrannical at Paris than in any other place in the world : it governs even more absolutely than their king, which is saying a great deal. The least revolt against it is punished by proscription. You must observe, and conform to all the *minutiæ* of it, if you will be in fashion there yourself ; and if you are not in fashion, you are nobody. Get therefore, at all events, into the company of those men and women who give the *ton* ; and though at first you should be admitted upon that shining theatre only as a mute, persist, persevere, and you will soon have a part given you. Take great care never to tell in one company what you see or hear in another, much less to divert the present company at the expense of the last ; but let discretion and secrecy be known parts of your character. They will carry you much farther, and much safer, than more shining talents. Be upon your guard against quarrels at Paris ; honour is extremely nice there, though the asserting it is exceedingly penal.

Paris is the place in the world where, if you please, you may best unite the *utile* and the *dulce* †. Even your pleasures will be your improvements, if you take them with the people of the place, and in high life. From what you have hitherto done every where else, I have just reason to believe that you will do every thing you ought at Paris. Remember that it is your decisive moment ; whatever you do there will be known to thousands here ; and your character there, whatever it is, will get before you hither. You will meet with it at London. May you and I both have reason to rejoice at that meeting !—Adieu !

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† The useful and the pleasant.

## LETTER XCIII.

*Men of Pleasure...German and Italian Languages.*

MY DEAR FRIEND,

London, May the 8th.

**A**T your age, the love of pleasures is extremely natural, and the enjoyment of them not unbecoming; but the danger, at your age, is mistaking the object, and setting out wrong in the pursuit. The character of a man of pleasure dazzles young eyes; they do not see their way to it distinctly, and fall into vice and profligacy. I remember a strong instance of this a great many years ago. A young fellow, determined to shine as a man of pleasure, was at the play, called *The Libertine Destroyed*, a translation of *Le Fesin de Pierre* of Moliere. He was so struck with what he thought the fine character of the Libertine, that he swore he would be the *Libertine Destroyed*. Some friends asked him, whether he had not better content himself with being only the Libertine, without being *destroyed*? to which he answered with great warmth, "No; for that being destroyed was the perfection of the whole." This, extravagant as it seems in this light, is really the case of many an unfortunate young fellow, who, captivated by the name of pleasures, rushes indiscriminately, and without taste, into them all, and is finally *destroyed*. I am not stoically advising, nor preaching to you, to be a stoic at your age; far from it: I am pointing out to you the paths to pleasures, and I am endeavouring only to quicken and heighten them for you. Enjoy pleasures, but let them be your own, and then you will taste them: but adopt none; trust to nature for genuine ones. The pleasures that you would feel, you must earn: the man who gives himself up to all, feels none sensibly. Sardanapalus, I am convinced, never in his life felt any. Those only who join serious occupations with pleasures, feel either as they should do. An uninterrupted life of pleasures is as insipid as contemptible. Some hours given every day to serious business must whet both the mind and the senses, to enjoy those of pleasure. A surfeited glutton, an emac-

men, the common irregularities of the senses ; but they do not forgive the least vice of the heart. The heart never grows better by age ; I fear rather worse ; always harder. A young liar will be an old one ; and a young knave will only be a greater knave as he grows older. But should a bad young heart, accompanied with a good head (which, by the way, very seldom is the case) really reform in a more advanced age, from a conviction of its folly, as well as of its guilt, such a conversion would only be thought prudential and political but never sincere. I hope in God, and I verily believe that you want no moral virtue. But the possession of all the moral virtues, *in actu primo* ; as the logicians call it, is not sufficient ; you must have them in *actu secundo* too. Nay, that is not sufficient neither ; you must have the reputation of them also. Your character in the world must be built upon that solid foundation, or it will soon fall, and upon your own head. You cannot therefore be too careful, too nice, too scrupulous, in establishing this character at first, upon which your whole depends. Let no conversation, no example, no fashion, no *bon mot*, no silly desire of seeming to be above what most knaves, and many fools call prejudices, ever tempt you to avow, excuse, extenuate, or laugh at the least breach of morality ; but show upon all occasions, and take all occasions to show a detestation and abhorrence of it. There, though young, you ought to be strict ; and there only, while young, it becomes you to be strict and severe. But there too, spare the persons, while you lash the crimes.

To come now to a point of much less, but yet of very great consequence, at your first setting out. Be extremely upon your guard against vanity, the common failing of inexperienced youth ; but particularly against that kind of vanity that dubs a man a coxcomb — a character which, once acquired, is indelible. It is not to be imagined by how many different ways vanity defeats its own purposes. One man decides peremptorily upon every subject, betrays his ignorance

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‡ In the first instance,

on many, and shows a disgusting presumption upon the rest. Another desires to appear successful among the women; he hints at the encouragement he has received, from those of the most distinguished rank and beauty, and intimates a particular connection with some one; if it is true, it is ungenerous; if false, it is infamous: but in either case he destroys the reputation he wants to get. Some flatter their vanity, by title extraneous objects, which have not the least relation to themselves—such as being descended from, related to, or acquainted with people of distinguished merit and eminent characters. They talk perpetually of their grandfather such-a-one, their uncle such-a-one, and their intimate friend, Mr. such-a-one, with whom, possibly, they are hardly acquainted. But admitting all to be as they would have it, what then? Have they the more merit for these accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinsic merit—a rich man never grows. Take this rule for granted, as a never failing one, that you must never seem to affect the character in which you have a mind to shine. Modesty is the virtue which secures merited applause. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty, I do not mean timidity, and awkward bashfulness. On the contrary, be inwardly firm and steady, know your own value, whatever it may be, and act upon that principle; but take care to let nobody discover that you do know your own value. Whatever real merit you have, other people will discover; and people always magnify their own discoveries, as they lessen those of others.

Revolve all these things seriously in your thoughts, before you launch out alone into the ocean of Paris. Recollect the observations that you have yourself made upon mankind; compare and connect them with my instructions, and then act systematically and successively from them. Lay your little plan now which you will hereafter extend and improve

your own observations, and by the advice of those who can never mean to mislead you—I mean Mr. Harte and myself.

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LETTER XCV.

*Travellers ought to pay Attention to all they go to see...The Genteel in Dress...Firmness in Demeanour.*

MY DEAR FRIEND,

London, May the 24th.

I RECEIVED yesterday your letter of the 7th, from Naples, to which place I find you have travelled classically, critically, and *da virtuoso*. You did right, for whatever is worth seeing at all is worth seeing well, and better than most people see it. It is a poor and frivolous excuse, when any thing curious is talked of, that one has seen, to say, ‘I saw it, but really I did not much mind it.’ Why did they go to see it, if they would not mind it? Or why would they not mind it when they saw it?—Now that you are at Naples, you pass part of your time there, in the court, and the best companies.

Mr. Harte informs that you are clothed in sumptuous apparel; a young fellow should be so, especially abroad, where fine clothes are so generally the fashion. Next to their being fine, they should be well made, and worn easily; for a man is only the less genteel for a fine coat, if in wearing it he shows a regard for it, and is not as easy in it as if it was a plain one.

I thank you for your drawing, which I am impatient to see, and which I shall hang up in a new gallery that I am building at Blackheath, and very fond of; but I am still more impatient for another copy, which I wonder I have not yet received—I mean the copy of your countenance. I believe, were that a whole length, it would still fall a good deal short of the dimensions of the drawing after Dominichino, which you say is about eight feet high: and I take you, as well as

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myself, to be of the family of the *Piccolomini* †. Mr. Bathurst tells me, that he thinks you rather taller than I am; if so, you may very possibly get up to five feet eight inches, which I would compound for, though I would wish you five feet ten. In truth, what do I not wish you, that has a tendency to perfection? I say a tendency only, for absolute perfection is not in human nature, so that it would be idle to wish it. But I am very willing to compound for your coming nearer to perfection, than the generality of your cotemporaries: Mr. Harte affirms that you are addicted to no vices. You have undoubtedly a stock both of ancient and modern learning, which, I will venture to say, nobody of your age has, and which must now daily increase, do what you will. What then do you want towards that practicable degree of perfection which I wish you? Nothing, but the knowledge, the turn, and the manners of the world; I mean the *beau monde* ‡. These, it is impossible that you can yet have quite right; they are not given, they must be learned. But then, on the other hand, it is impossible not to acquire them, if one has a mind to them; for they are acquired insensibly, by keeping good company, if one has but the least attention to their characters and manners. Every man becomes, to a certain degree, what the people he generally converses with are. He catches their air, their manners, and even their way of thinking. If he observes with attention, he will catch them soon; but if he does not, he will at long run contract them insensibly. I know nothing in the world but poetry, that is not to be acquired by application and care. The sum total of this is a very comfortable one for you, as it plainly amounts to this, in your favour; that you now want nothing but what even your pleasures, if they are liberal ones, will teach you. I congratulate both you and myself, upon your being in such a situation, that, excepting your exercises, nothing is now wanting but pleasures to complete you. Take them, but

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† The little in stature.

‡ The fashionable world.



(as I am sure you will) with people of the first fashion, wherever you are, and the business is done; your exercises at Paris, which I am sure you will attend to, will supple and fashion your body; and the company you will keep there will, with some degree of observation on your part, soon give you their air, address, and manners. Let not these considerations, however, make you vain; they are only between you and me: but as they are very comfortable ones, they may justly give you a manly assurance, a firmness, a steadiness, without which a man can neither be well bred, or in any light appear to advantage, or really what he is. They may justly remove all timidity, awkward bashfulness, low diffidence of one's-self, and mean abject complaisance to every or any body's opinion. Le Bruyere says, very truly, *On ne vaut dans ce monde, que ce que l'on veut valoir* †. It is a right principle to proceed upon in the world, taking care only to guard against the appearances and outward symptoms of vanity. Your whole then, you see, turns upon the company you keep for the future. I have laid you in variety of the best at Paris, where, at your arrival, you will find a cargo of letters, to very different sorts of people, as *beaux esprits, sçavants, et belles dames* ‡. These, if you will frequent them, will form you not only by their examples, but by their advice, and admonitions in private, as I have desired them to do; and consequently add to what you have, the only one thing now needful.

Pray tell me what Italian books you have read, and whether that language is now become familiar to you. Read Ariosto and Tasso through, and then you will have read all the Italian poets, who, in my opinion, are worth reading. In all events, when you get to Paris, take a good Italian master to read Italian with you three times a week; not only to keep what you have already, which you would otherwise forget, but also to perfect you in the rest. It is a great pleasure, as well as a great advantage, to be able to speak to people of

† We cannot be respected in the world without respecting ourselves.

‡ Men of wit and learning, and women of fashion.

l nations, and well, in their own language. Aim at perfection in every thing, though in most things it is unattainable; however, those who aim at it, and persevere, will come much nearer it, than those, whose laziness and despondency make them give it up as unattainable. A man who sets out in the world with equal timidity and diffidence has not an equal chance in; he will be discouraged, put by, or trampled upon. To succeed, a man, especially a young one, should have inward firmness, steadiness, and intrepidity; with exterior modesty and diffidence. He must modestly, but resolutely, assert his own rights and privileges. *vanitèr in modo*, but *fortitèr in re*. He should have an apparent frankness and openness, but with inward caution and closeness. All these things will come to you by frequenting and observing good company. And by good company, I mean that sort of company, which is called good company by every body of that place. When all this is over, we shall meet; and then we will talk over, *tête à tête*, the various little finishing strokes, which conversation and acquaintance occasionally suggest, and which cannot be methodically written.

## LETTER XCVI.

*Perseverance and Ardour in Pursuits...Anecdote of Cardinal Mazarin, and Don Louis de Haro...Want of Attention and Absence.*

MY DEAR FRIEND,

London, June the 5th.

I HAVE received your picture, which I have long waited for with impatience; I wanted to see your countenance, whence I am very apt, as I believe most people are, to form some general opinion of the mind. The painter has taken you, as well as he has done Mr. [Name] (for his picture is by far the most like I ever saw in my life) I draw good conclusions from your countenance, which has both spirit and finish in it. I think you are pretty well increased since I saw you.

your height is not increased in proportion, I desire you will make haste to complete it. When you go to Paris, above all things, be careful in your choice of company; and nothing, I must observe, sinks a young man into low company, both of women and men, so surely as timidity, and diffidence of himself. He who thinks that he shall not, he may depend upon it he will not please. But with proper endeavours to gain, and a degree of persuasion that he shall, it is a certain that he will. How many people does one see with every where, who, with very moderate parts, and very little knowledge, push themselves pretty far, and are successful, by being sanguine, enterprising, and persevering. They will take no denial; difficulties do not discourage them; repulsed twice or thrice, they rally, and charge again, and nine times in ten prevail at last. The same means will much sooner, and more certainly attain the same ends, with your parts and knowledge. You have a fund to be sanguine upon, and good ground to rally. In business (talents supposed) nothing is so effectual, or successful, than a good, though conceited opinion of one's-self, a firm resolution, and an unvaried perseverance. None but madmen attempt impossibilities; and whatever is possible, is one way or another to be brought about. If one method fails, try another, and suit your methods to the character you have to do with. At the treaty of the Pyrenées, the Cardinal Mazarin, and Don Louis de Haro, concluded, *dans l'isle des Faijans* \*, the latter carried every important point by his constant and cool perseverance.

The Cardinal had all the Italian vivacity and quickness; Don Louis all the Spanish phlegm and cautiousness. The point which the Cardinal had at heart was, to hinder the re-establishment of the Duke of Condé, his implacable enemy; but he was impatient to conclude, and impatient to return to court, his absence is always dangerous. Don Louis observed, and never failed at every conference to bring the

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\* The Isle of Pheasants

of the prince of Condé upon the *tapis*. The Cardinal for some time refused even to treat upon it; Don Louis, with the same *sang froid*, as constantly persisted, till he at last prevailed, contrary to the intentions and the interest both of the Cardinal and his court. Sense must distinguish between what is impossible, and what is only difficult; and spirit and perseverance will get the better of the latter. I must not omit one thing, which is previously necessary to this, and indeed to every thing else—which is attention, a flexibility of attention; never to be wholly engrossed by any past or future object, but instantly directed to the present one, be it what it will. An absent man can make but few observations; and those will be disjointed and imperfect ones, as half the circumstances must necessarily escape him. He can pursue nothing steadily, because his absences make him lose his way. They are very disagreeable, and hardly to be tolerated in old age; but, in youth, they cannot be forgiven. If you find that you have the least tendency to them, pray watch yourself very carefully, and you may prevent them now; but if you let them grow into a habit, you will find it very difficult to cure them hereafter; and a worse distemper I do not know—Adieu!

## LETTER XCVII.

*Friendship...Art of Speaking....Hand-writing....The Polite World.*

MY DEAR FRIEND,

London, July the 9th.

**I** SHOULD not deserve that appellation in return from you, if I did not freely and explicitly inform you of every corrigible defect, which I may either hear of, suspect, or at any time discover in you. Those who, in the common course of the world, will call themselves your friends, or whom, according to the common notions of friendship, you may possibly think such, will never tell you of your faults, still less of your weaknesses. But on the contrary, more desirous to m-

you their friend than to prove themselves yours, they will flatter both, and, in truth, not be sorry for either. Interiorly, most people enjoy the inferiority of their best friends. The useful and essential part of friendship to you is reserved singly for Mr. Harte and myself, our relations to you stand pure, and unsuspected of all private views. In whatever we say to you, we can have no interest but yours. We can have no competition, no jealousy, no secret envy or malignity. We are therefore authorized to represent, advise, and re-mostrate; and your reason must tell you that you ought to attend to, and believe us.

I am credibly informed, that there is still a considerable notch or hobble in your enunciation; and that when you speak fast, you sometimes speak unintelligibly. I have formerly and frequently laid my thoughts before you so fully upon this subject, that I can say nothing new upon it now. I must therefore only repeat, that your whole depends upon it. Your trade is to speak well, both in public and in private. The manner of your speaking is full as important as the matter, as more people have ears to be tickled than understandings to judge. Be your productions ever so good, they will be of no use, if you stifle and strangle them in their birth. The best compositions of Corelli, if ill executed, and played out of tune, instead of touching, as they do when well performed, would only excite the indignation of the hearers, when murdered by an unskilful performer. But to murder your own productions, and that *coram populo* †, is a *Medean cruelty*, which Horace absolutely forbids. Remember of what importance Demosthenes, and one of the Gracchi, thought enunciation; read what stress Cicero and Quintilian lay upon it; -even the herb-women at Athens were correct judges of it. Oratory, with all its graces, that of enunciation in particular, is full as necessary in our government as it ever was in Greece or Rome. No man can make a fortune or a figure in this country, without speaking, and speaking well in pub-

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† Before the people.

ic. If you will persuade, you must first please ; and if you will please, you must tune your voice to harmony, you must articulate every syllable distinctly, your emphases and cadences must be strongly and properly marked, and the whole together must be graceful and engaging : if you do not speak in that manner, you had much better not speak at all. All the learning you have, or ever can have, is not worth one groat without it. It may be a comfort, and an amusement to you in your closet, but can be of no use to you in the world. Let me conjure you therefore, to make this your only object, till you have absolutely conquered it, for that is in your power ; think of nothing else, read and speak for nothing else. Read aloud, though alone, and read articulately and distinctly, as if you were reading in public, and on the most important occasion. Recite pieces of eloquence, declaim scenes of tragedies to Mr. Harte, as if he were a numerous audience. If there is any particular consonant which you have a difficulty in articulating, as I think you had with the R, utter it millions and millions of times, till you have uttered it right. Never speak quick, till you have first learned to speak well. In short, lay aside every book and every thought that does not directly tend to this great object, absolutely decisive of your future fortune and figure.

The next thing necessary in your destination, is writing correctly, elegantly, and in a good hand too ; in which three particulars, I am sorry to tell you, that you hitherto fail. Your hand-writing is a very bad one, and would make a scurvy figure in an office-book of letters, or even in a lady's pocket-book. But that fault is easily cured by care, since every man, who has the use of his eyes and of his right hand, can write whatever hand he pleases. As to the correctness and elegance of your writing, attention to grammar does the one, and to the best authors the other. In your letter to me of the 27th June, you omitted the date of the place, so that I only conjectured from the contents that you were at Rome.

Thus I have, with the truth and freedom of the tenderest affection, told you all your defects, at least all that I know or have heard of. I am happy that they are all very curable; they must be cured, and I am sure you will cure them. That once done, nothing remains for you to acquire, or for me to wish you, but the turn, the manners, the address, and the *graces* of the polite world, which experience, observation and good company will insensibly give you. Few people at your age have read, seen, and known so much as you have, and, consequently, few are so near as yourself to what I call perfection, by which I only mean, being very near as well as the best. Far, therefore, from being discouraged by what you still want, what you already have should encourage you to attempt, and convince you that by attempting you will inevitably obtain it. The difficulties which you have surmounted were much greater than any you have now to encounter. Till very lately your way has been only through thorns and briars; the few that now remain are mixed with roses.

When I cast up your account, as it now stands, I rejoice to see the balance so much in your favour; and that the items *per contra* are so few, and of such a nature that they may be very easily cancelled. By way of debtor and creditor, it stands thus:

Creditor. By French.	Debtor. To English.
German.	Enunciations.
Italian.	Manners.
Latin.	
Greek.	
Logic.	
Ethics.	
History.	
Jus { Naturæ.	
{ Gentium.	
{ Publicum.	

This, my dear friend, is a very true account, and very encouraging one for you. A man who owes so little, can clear it off in a very little time, and, if he is a prudent man, will; whereas a man, who by

ligence owes a great deal, despairs of ever being  
to pay ; and therefore never looks into his ac-  
nts at all.

When you go to Genoa, pray observe carefully all  
environs of it, and view them with somebody,  
can tell you all the situations and operations of the  
strian army, during that famous siege, if it deserves  
e called one ; for in reality the town never was be-  
ed, nor had the Austrians any one thing necessary  
a siege. If Marquis Centurioni, who was last win-  
in England, should happen to be there, go to him  
my compliments, and he will show you all ima-  
ble civilities.

could have sent you some letters to Florence, but

I knew Mr. Mann would be of more use to you  
all of them. Pray make him my compliments.  
ivate your Italian, while you are at Florence ;  
re it is spoken in its utmost purity, but ill pro-  
uced.

ray save me the seed of some of the best melons you  
and put it up dry in paper. You need not send it  
but Mr. Harte will bring it in his pocket when  
comes over. I should likewise be glad of some cut-  
s of the best figs, especially *il fico gentile*, and the  
these ; but as this is not the season for them, Mr.  
an, will, I dare say, undertake that commission, and  
them to me at the proper time, by Leghorn.—  
eu !

## LETTER XCVIII.

*Knowledge of the World...System-Mongers...Flattery.*

DEAR FRIEND,

London, August the 6th.

ONCE your letter from Sienna, which gave me a  
imperfect account both of your illness and your  
very, I have not received one word either from  
Mr. Harte. I impute this to the carelessness of  
it singly ; and the great distance between us  
at exposes our letters to those accidents. B



when you come to Paris, whence the letters arrive very regularly, I shall insist upon your writing to constantly once a week ; and that upon the same for instance, every Thursday, that I may know what mail to expect your letter. I shall also require you to be more minute in your account of you than you have hitherto been, or than I have required because of the information which I have received time to time from Mr. Harte. At Paris you will be out of your time, and must set up for yourself : then that I shall be very solicitous to know how you carry on your business. While Mr. Harte was your partner, the care was his share, and the profit yours. But at Paris, if you will have the latter, you must take the former along with it. It will be quite a new world to you ; very different from the little world you have hitherto seen ; and you will have much to do in it. You must keep your little accounts constantly every morning, if you would not have them run into confusion, and swell to a bulk that will frighten you from ever looking into them at all. You must allow some time for learning what you do not know, and some for keeping what you do know : you must leave a great deal of time for your pleasures. It is indeed by conversation, dinners, suppers, entertainments, &c. in the best companies, that you will be formed for the world. The graces of manner, the pleasing in conversation, cannot be learned by study ; they are only to be got by use among those who have them ; and they are now the main object of life, as they are the necessary steps to your fortune. A man of the best parts, and the greatest learning, if he does not know the world by his own experience and observation, will be very absurd ; and consequently very unwelcome in company. He may say very good things ; but they will probably be so ill-timed, and so placed, or improperly addressed, that he had better hold his tongue. Full of his own matter, and not informed of, or inattentive to the particular circumstances and situations of the company, he vents it indiscriminately : he puts some people out of count

he shocks others: and frightens all, who dread what may come out next. The most general rule that I can give you for the world, and which your experience will convince you of the truth of, is, never to give the tone to the company, but to take it from them; and to labour more to put them in conceit with themselves, than to make them admire you. Those whom you can make to like themselves better, will, I promise you like you very well.

A System-monger, who, without knowing any thing of the world by experience, has formed a system of it in his dusty cell, lays it down, for example, that (from the general nature of mankind) flattery is pleasing. He will therefore flatter. But how? Why, indiscriminately. And instead of repairing and heightening the piece judiciously, with soft colours, and a delicate pencil; with a coarse brush, and a great deal of white-wash, he daubs and besmears the piece he means to adorn. His flattery offends even his patron, and is almost too gross for his mistress. A man of the world knows the force of flattery as well as he does; but when he knows how, when, and where to give it; he proportions his dose to the constitution of the patient. He flatters by application, by inference, by comparison, by hint; and seldom directly. In the course of the world, there is the same difference, in every thing, between system and practice.

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### LETTER XCIX.

*Earl of Huntingdon...Parliamentary Government...Connections...  
Lady Hervey...Persons raised in Life by exterior Manners...  
Chronological History...Sully's Memoirs.*

MY DEAR FRIEND,

London, October the 22d.

**T**HIS letter will, I am persuaded, find you, and I hope safely arrived at Montpellier; whence I trust that Mr. Harte's indisposition will, by being totally removed, allow you to get to Paris before Christmas. You will there find two people, who, though both English, I re-

commend in the strongest manner possible to your attention; and advise you to form the most intimate connections with them both, in their different ways. The one is a man whom you already know something of, but not near enough: it is the Earl of Huntingdon; who, next to you, is the truest object of my affection and esteem; and who, (I am proud to say it) calls me, and considers me as his adopted father. His parts are as quick as his knowledge is extensive; and if quality were worth putting into an account, where every other item is so much more valuable, his is the first almost in this country: the figure he will make, soon after he returns to it, will, if I am not more mistaken than ever I was in my life, equal his birth and my hopes. Such a connection will be of infinite advantage to you; and, I can assure you, that he is extremely disposed to form it upon my account; and will, I hope, and believe, desire to improve and cement it upon your own.

In our parliamentary government, connections are absolutely necessary; and, if prudently formed, and ably maintained, the success of them is infallible. There are two sorts of connections, which I would always advise you to have in view. The first I will call equal ones; by which I mean those, where the two connecting parties reciprocally find their account, from pretty near an equal degree of parts and abilities. In those, there must be a free communication; each must see that the other is able, and be convinced that he is willing to be of use to him. Honour must be the principle of such connections; and there must be a mutual dependence, that present and separate interest shall not be able to break them. There must be a joint system of action; and in case of different opinions, each must recede a little, in order, at last, to form an unanimous one. Such, I hope, will be your connection with Lord Huntingdon. You will both come into parliament at the same time; and, if you have an equal share of abilities and application, you and he, with other young people, who will naturally associate, may form a band which will be respected by any

Administration, and make a figure in public. The other sort of connections I call unequal ones ; that is, where the parts are all on one side, and the rank and fortune on the other. Here the advantage is all on one side, but that advantage must be ably concealed. Complaisance, an engaging manner, and a patient toleration of certain airs of superiority, must cement them. The weaker party must be taken by the heart, his head giving no hold ; and he must be governed, by being made to believe that he governs. These people, skilfully led, give great weight to their leader. I have formerly pointed out to you a couple that I take to be proper objects for your skill ; and you will meet with twenty more, or they are very rife.

The other person, whom I recommend to you, is a woman : it is Lady Hervey, whom I directed you to call upon at Dijon ; but, who, to my great joy, because of your great advantage, passes all this winter at Paris. She has been bred all her life at courts ; of which she has acquired all the easy good-breeding, and politeness, without the frivolousness. She has all the reading that a woman should have, and more than any woman need have ; for she understands Latin perfectly well, though she wisely conceals it. As she will look upon you as a dear son, I desire that you will look upon her as my delegate : trust, consult, and apply to her without reserve. Desire her to reprove and correct any, and every, the least error and inaccuracy in your manners, air, address, &c. No woman in Europe can do it so well ; none will do it more readily, or in a more proper and obliging manner. In such a case she will not put you out of countenance, by telling you of it in company ; but either intimate it by some sign, or wait for an opportunity when you are alone together. She is also in the best French company, where she will not only introduce, but *puff* you, if I may use so low a word. And I can assure you, that it is no little help in the *beau monde*, to be *puffed* there by a fashionable woman. I send you the inclosed billet to carry her, only as a certificate of the identity of your person, which I take it for granted you could not know again.

You would be so much so much surpris'd receive a whole letter from me, without any mention of the exterior ornaments necessary for a gentleman's manners, elocution, air, address, graces, &c. that, in conformity with your expectations, I will touch upon them. I tell you, that when you come to England, I will show you some people whom I do not now care to name, rais'd to the highest stations singly by those exterior adventitious ornaments; whose parts would never have entitl'd them to the smallest office in the excise, if they then necessary, and worth acquiring, or not worth the trouble of getting. I will see many instances of this kind at Paris, particularly a glaring one, of a person\* rais'd to the highest posts and dignities in France, as well as to be a sovereign of the fashionable world, singly by the force of his person and address; by woman's chit-chat, and accompanied with important gestures; by an air, and pleasing *absurd*. Nay, by these helps he passes for a wit, though he hath certainly no uncertain share of it. I will not name him, because it were very imprudent in you to do it. A young gentleman, at his first entrance into the *beau monde*, must not think the king *de facto* there. It is very often more necessary to conceal contempt than resentment, the former never forgiven, but the latter sometimes forgotten.

There is a small quarto book, entitled *Histoire chronologique de la France*,|| lately published by le President Hennequin, a man of parts and learning, with whom you probably get acquainted at Paris. I desire that it should always lie upon your table, for your recourse to it, as you read history. The chronology, though only relative to the history of France, is not singly confin'd it; but the most interesting events of all parts of Europe are also insert'd, and many of them judiciously ed by short, pretty, and just reflections. The new edition of *les memoires de Sully*, in three quartos, is also extremely well worth your reading, as it will give you a clearer and truer notion of one of the most interesting periods of the French history than you

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\* M. le Maréchal de Richelieu.  
 || Chronological history of France.

yet have formed from all the other books you may have read upon the subject. That prince, I mean Henry the IVth. had all the accomplishments and virtues of a hero, and of a king, and almost of a man. The last are the most rarely seen—may you possess them all. Adieu.

## LETTER C.

*History of France...Government of Clovis....States General...  
Tiers Etat...Family of Capet....Manner of studying History...  
Company and Conversation.*

MY DEAR FRIEND,

London, Nov. 18.

I HOPE this letter will not find you still at Montpellier, but rather be sent after you to Paris, where, I am persuaded, that Mr. Harte could find as good advice for his leg as at Montpellier, if not better; but if he is of a different opinion, I am sure you ought to stay there as long as he desires.

While you are in France, I could wish that the hours you allot for historical amusement should be entirely devoted to the history of France. One always reads history to most advantage in that country to which it is relative; not only books, but persons, being ever at hand, to solve the doubts and clear up difficulties. I do by no means advise you to throw away your time in ransacking, like a dull antiquarian, the minute and unimportant parts of remote and fabulous times. Let blockheads read what blockheads wrote. A general notion of the history of France, from the conquest of that country by the Franks, to the reign of Lewis the 14th. is sufficient for use, and consequently sufficient for you. There are, however, in those remote times some remarkable æras, that deserve more particular attention; I mean those in which some notable alterations happened in the constitution and form of government. As for example, the settlement of Clovis in Gaul, and the form of government which he then established; for, by the way, that form of government differed in this particular from all the other Gothic

governments, that the people, neither collective by representatives, had any share in it. It was a mixture of monarchy and aristocracy; and what was called the States General of France consisted of the nobility and clergy, till the time of Philip de Valois, the very beginning of the fourteenth century, who called the people to those assemblies, by no means for the good of the people, who were only amused by pretended honor, but in truth, to check the nobility and clergy, and induce them to grant the money he wanted for his profusion: this was a scheme of Enguerrand Marigny, his minister, who governed both him and the kingdom to such a degree, as to be called the coadjutor and governor of the kingdom. Charles V. laid aside these assemblies, and governed by open force. Pepin restored them, and attached them to him, and with them the nation; by which means he deposed Childeric, and mounted the throne. This is a period worth your attention. The third race of kings, which begins with Hughes Capet, is a third period. A judicious reader of history will save himself a great deal of time and trouble by attending with care to those interesting periods of history, which furnish remarkable events and make æras; and going lightly over the common run of events. Some people read history as others read the Pilgrim's Progress; give equal attention to, and indiscriminately load their memories with every part alike; but I would have you read it in a different manner. Take the shortest general history you can find of every country, and mark in that history the most important periods, such as conquests, changes of kings, and alterations of the form of government; and then have recourse to more extensive histories, or particular treatises, relative to these points. Consider them well, trace up their causes, and follow their consequences. For instance, take that a most excellent, though very short history of France by Le Gendre. Read that with attention, and you will know enough of the general history; but if you find there such remarkable periods as are mentioned, consult Mezeray, and other the best authors on all political treatises.

rose subjects. In latter times, Memoirs, from those of Philip de Commines down to the innumerable ones in the reign of Lewis XIVth, have been of great use, and thrown great light upon particular parts of history.

Conversation in France, if you have the address and dexterity to turn it upon useful subjects, will exceedingly improve your historical knowledge; for people there, however classically ignorant they may be, think it a shame to be ignorant of the history of their own country: they read that if they read nothing else; and having often read nothing else, are proud of having read that, and talk of it willingly; even the women are well instructed in that sort of reading. I am far from meaning by this, that you should always be talking wisely, in company, of books, history, and matters of knowledge. There are many companies which you will, and ought to keep, where such conversation would be misplaced and ill-timed; your own good sense must distinguish the company and time. You must trifle with triflers; and be serious only with the serious, but dance to those who pipe. *Cur in theatrum Cato severè venisti ?\** was justly said to an old man: how much more so would it be to one of your age? From the moment that you are dressed, and go out, pocket all your knowledge with your watch, and never pull it out in company unless desired: the producing of the one unasked, implies that you are weary of the company; and the producing of the other unrequired, will make the company weary of you. Company is a republic too jealous of its liberties to suffer a dictator even for a quarter of an hour; and yet in that, as in all republics, there are some few who really govern; but then it is by seeming to disclaim, instead of attempting to usurp the power: that is the occasion in which manners, dexterity, address, and the undeniable *je ne sais quoi* triumph; if properly exerted, their conquest is sure, and the more lasting for not being perceived. Remember, that this is not only your first and greatest, but ought to be almost your only object while you are in France.

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\* Cato, why hast thou entered the theatre in an austere mode



I know that many of your countrymen are apt to the freedom and vivacity of the French, petulant ill-breeding; but should you think so, I desire many accounts, that you will not say so: I admit it may be so, in some instances of *petits maîtres étés* and in some young people unbroke to the world. I can assure you, that you will find it much other with people of a certain rank and age, upon whom you will do very well to form yourself. Without their steady assurance impudence: Why? Or because what we call modesty is awkward bashfulness and *mauvaise honte*. For my part, I see no impediment, on the contrary, infinite utility and advantage presenting one's-self with the same coolness and discern in any and every company: till one can do so, I am very sure that one can never present one's-self. Whatever is done under concern and embarrassment must be ill done; and, till a man is absolutely easy unconcerned in every company, he will never be thought to have kept good, nor to be welcome. A steady assurance, with seeming modesty, is perhaps the most useful qualification that a man can have in every part of life. A man would certainly make an inconsiderable fortune and figure in the world, if modesty and timidity should often, as bashfulness always does, put him in the deplorable and lame situation of the pious *Aeneas*, when, *obstupuit, steterunt, et vox faucibus hæsit*. Fortune (as well as w

—————Born to be controul'd,  
Stoops to the forward and the bolds

Firmness and intrepidity, under the white banner, real, but not awkward modesty, clear the way for it, that would otherwise be discouraged by difficulty in its journey; whereas barefaced impudence, noisy and blustering harbinger of a worthless and self usurper.

You will think that I shall never have done recommending to you these exterior worldly accom

† Impudent coxcombs.

† He stood aghast, his voice hesitated, &c.

ments ; and you will think right, for I never shall ; they are of too great consequence to you, for me to be indifferent and negligent about them : the shining part of your future figure and fortune depends now wholly upon them. These are the acquisitions which must give efficacy and success to those you have already made. To have it said and believed, that you are the most learned man in England, would be no more than was said and believed of Dr. Bentley : but to have it said, at the same time, that you are also the best-bred, most polite, and agreeable man in the kingdom, would be such a happy composition of character as I never yet knew any one man deserve ; and which I will endeavour, as well as ardently wish, that you may. Absolute perfection is, I well know, unattainable ; but I know too, that a man of parts may be unwearily aiming at, and arrive pretty near it. Try, labour, persevere.— Adieu !

## LETTER CI.

*Rules of Conduct...Dress...Gaming... Taverns...Toys...Character of a Rake.*

MY DEAR FRIEND,

London, November the 8th.

**B**EFORE you get to Paris, where you will soon be left to your own discretion, if you have any, it is necessary that we should understand one another thoroughly ; which is the most probable way of preventing disputes. Money, the cause of much mischief in the world, is the cause of most quarrels between fathers and sons ; the former commonly thinking that they cannot give too little, and the latter that they cannot have enough ; both equally in the wrong. You must do me the justice to acknowledge, that I have hitherto neither stinted nor grudged any expense that could be of use or real pleasure to you ; and I can assure you, by the way, that you have travelled at a much more considerable expense than I did myself : but I never so much as thought of that, while Mr. Harte was at it

head of your finances, being very sure that the sums granted were scrupulously applied to the uses for which they were intended. But the case will soon be altered, and you will be your own receiver and treasurer. However, I promise you, that we will not quarrel singly upon the *quantum*, which shall be cheerfully and freely granted; the application and appropriation of it will be the material point, which I am now going to clear up, and finally settle with you. I will fix, or even name, no settled allowance, though I well know, in my own mind, what would be the proper one; but I will first try your draughts, by which I can in a good degree judge of your conduct. This only I tell you in general, that, if the channels through which my money is to go are the proper ones, the source shall not be scanty; but should it deviate into dirty, muddy, and obscure ones (which, by the bye, it cannot do for a week, without my knowing it) I give you fair and timely notice, that the source will instantly be dry. Mr. Harte, in establishing you at Paris, will point out to you those proper channels: he will leave you there upon the footing of a man of fashion, and I will continue you upon the same; you will have your coach, your valet-de-chambre, your own footman, and a valet-de-place; which, by the way, is one servant more than I had. I would have you very well dressed, by which I mean, dressed as the generality of people of fashion are; that is, not to be taken notice of, for being either more or less fine than other people; it is by being well dressed, not finely dressed, that a gentleman should be distinguished. You must frequent *les spectacles*, which expence I will willingly supply. You must play, *à des petits jeux de commerce* †, in mixed companies; that article is trifling; I shall pay it cheerfully. All the other articles of pocket-money are very inconsiderable at Paris, in comparison of what they are here; the silly custom of giving money wherever one dines or sups, and the expensive importunity of subscriptions, not being yet introduced there. Having

† Little games of commerce.

As reckoned up all the decent expenses of a gentleman, which I will most readily defray, I come now to those which I will neither bear nor supply. The first of these is gaming, of which, though I have not the least reason to suspect you, I think it necessary eventually to assure you, that no consideration in the world shall ever make me pay your play-debts: should you ever urge to me that your honour is pawned, I should most immovably answer you, that it was your honour, not mine, that was pawned; and that the creditor might even take the pawn for the debt.

Low company, and low pleasures, are always much more costly than liberal and elegant ones. The disgraceful riots of a tavern are much more expensive, as well as dishonourable, than the excesses in good company. You must absolutely hear of no tavern scrapes and squabbles.

Lastly, there is another sort of expense that I will not allow, only because it is a silly one; I mean the spending away your money in baubles at toy shops. You may have one handsome snuff-box (if you take snuff) and one handsome sword; but then no more very pretty and very useless things.

By what goes before, you will easily perceive that I mean to allow you whatever is necessary, not only for the figure, but for the pleasures of a gentleman, and not to supply the profusion of a rake. This, you must confess, does not favour of either the severity or parsimony of old age. I consider this agreement between us as a subsidiary treaty on my part, for services to be performed on yours. I promise you, that I will be as liberal in the payment of the subsidies as England has been during the last war; but then I give you notice, at the same time, that I require a much more scrupulous execution of the treaty on your part than we do with on that of our allies, or else that payment will be stopped. I hope all that I have now said was absolutely unnecessary, and that sentiments more worthy of a more noble than pecuniary ones would of themselves have pointed out to you the conduct I recommended; but in all events, I resolved to be once for all

explicit with you, that, in the worst that can be you may not plead ignorance, and complain that I have not sufficiently explained to you my intentions.

Having mentioned the word rake, I must say a word or two more upon that subject, because young men too frequently, and always totally, are apt to mistake that character for that of a man of pleasure; and there are not in the world two characters more different. A rake is a composition of all the lowest, ignoble, degrading, and shameful vices; they all conspire to disgrace his character, to ruin his fortune, and most effectually destroy his constitution. A dissipated footman, or porter, makes full as good a man as a man of the first quality. By the bye, let me tell you, that, in the wildest part of my youth, I never was a rake, but on the contrary, always detested and despised the character.

Remember that I shall know every thing you do at Paris, as exactly as if, by the force of magic, I could follow you every-where, like a sylph or a genie invisible myself. Seneca says, very prettily, that we should ask nothing of God but what one should be willing that men should know; nor of men, but what one should be willing that God should know: I advise you to say or do nothing at Paris but what you would be willing that I should know. I hope, nay I believe will be the case. Sense, I dare say, you do not want; instruction, I am sure, you have never wanted; science you are daily gaining; all which together inevitably (I should think) make you both *respectable* and *amiable*, the perfection of a human character. In case, nothing shall be wanting on my part, and I shall solidly experience all the extent and tenderness of my affection for you; but dread the reverse of both. — Adieu.

## LETTER CII.

*Rules for the Conduct of a young Man setting out in the World...  
Greek Literature...Quarrels.*

MY DEAR FRIEND,

**I** HAVE sent you so many preparatory letters for Paris, that this which will meet you there, shall only be a summary of them all.

You have hitherto had more liberty than any body of your age ever had ; and I must do you the justice to own, that you have made a better use of it than most people of your age would have done ; but then, though you had not a jailor, you had a friend with you. At Paris, you will not only be unconfined, but unassisted. Your own good sense must be your only guide ; I have great confidence in it, and am convinced that I shall receive just such accounts of your conduct at Paris as I could wish. Enjoy the innocent pleasures of youth ; you cannot do better : but refine and dignify them like a man of parts : let them raise and not sink, let them adorn and not villify your character ; let them, in short, be the pleasures of a gentleman, and taken with your equals at least, but rather with your superiors, and those chiefly French.

Inquire into the characters of the several academicians, before you form a connection with any of them ; and be most upon your guard against those who make the most court to you.

You cannot study much in the academy ; but you may study usefully there, if you are an economist of your time, and bestow only upon good books those quarters and halves of hours which occur to every body in the course of almost every day ; and which, at the year's end, amount to a very considerable sum of time. Let Greek, without fail, share some part of every day : I do not mean the Greek poets, the catches of Anacreon, or the tender complaints of Theocritus, or even the porter-like language of Homer's heroes ; of whom all smatterers in Greek know a little, quote often, and talk of always ; but I mean Plato, Aristotle, Democ

heneſ, and Thucydides, whom none but adepts know. It is Greek that muſt diſtinguiſh you in the learned world ; Latin will not. And Greek muſt be fought to be retained, for it never occurs like Latin. When you read hiſtory or other books of amuſement, let every language you are maſter of have its turn ; ſo that you may not only retain, but improve in every one. I alſo deſire that you will converſe in German and Italian, with all the Germans and the Italians with whom you converſe at all. This will be a very agreeable and flattering thing to them, and a very uſeful one to you.

Pray apply yourſelf diligently to your exerciſes ; for though the doing them well is not ſupremely meritorious, the doing them ill is illiberal, vulgar, and ridiculous.

I ſend you the incloſed letter of recommendation to Marquis Matignon, which I would have you deliver to him as ſoon as you can. You will, I am ſure, feel the good effects of his warm friendſhip for me, and lord Bolingbroke, who has alſo written to him upon your ſubject. By that, and by the other letters which I have ſent you, you will be at once ſo thoroughly introduced into the beſt French company, that you muſt take ſome pains if you will keep bad ; but that is what I do not ſuſpect you of. You have I am ſure, too much right ambition to prefer low and diſgraceful company to that of your ſuperiors, both in rank and age. Your character, and conſequently your fortune, abſolutely depends upon the company you keep, and the turn you take at Paris. I do not, in the leaſt, mean a grave turn ; on the contrary, a gay, a ſprightly, but, at the ſame time, an elegant and liberal one.

Keep carefully out of all ſcrapes and quarrels. They lower a character extremely, and are particularly dangerous in France, where a man is diſhonored by not reſenting an affront, and utterly ruined by reſenting it. The young Frenchmen are haſty, giddy, petulant, and extremely national. Forbear from any national jokes or reflections, which are always improper, and commonly unjuſt. The colder northern nations gener-

ally look upon France as a whistling, finging, dancing, frivolous nation : this notion is very far from being a true one, though many *petits maîtres*, by their behaviour, seem to justify it ; but those very *petits maîtres*, when mellowed by age and experience, very often turn out able men. The number of great Generals and Statesmen, as well as authors, that France has produced, is an undeniable proof, that it is not that frivolous unthinking, empty nation, that northern prejudices suppose it.—Seem to like and approve of every thing at first, and I promise you that you will like and approve of many things afterwards.

I expect that you will write to me constantly, once every week, which I desire may be every Thursday ; and that your letters may inform me of your personal transactions ; not of what you see, but of whom you see, and what you do.

Be your own monitor, now that you will have no other. As to enunciation, I must repeat it to you again and again, that there is no one thing so necessary ; and all other talents, without that, are absolutely useless, except in your own closet.

## LETTER CIII.

*Rules for Conduct continued...Personal Neatness...Taste in Dress...Cleanliness...Reasonableness of attending to little Things.*

MY DEAR FRIEND,

London, November the 12th.

YOU will possibly think that this letter turns upon strange, little trifling objects ; and you will think right, if you consider them separately : but if you take them aggregately, you will be convinced, that as parts, which conspire to form that whole, called the exterior of a man of fashion, they are of importance. I shall not dwell now upon those personal graces, that liberal air, and that engaging address, which I have so often recommended to you ; but descend still lower, to your dress, cleanliness, and care of your person.



When you come to Paris, you must take care to be extremely well dressed ; that is, as the fashionable people are. This does by no means consist in the finery, but in the taste, fitness, and manner of wearing your clothes : a fine suit ill made, and flatteringly or stily worn, far from adorning, only exposes the awkwardness of the wearer. Get the best French taylor to make your clothes, whatever they are, in the fashion, and to fit you : and then wear them, button them, or unbutton them, as the genteel people you see do. Let your man learn of the best *friseur* to do your hair well, for that is a very material part of your dress. Take care to have your stockings well gartered up, and your shoes well buckled ; for nothing gives a more slovenly air to a man than ill dressed legs. In your person you must be accurately clean ; and your teeth, hands and nails, should be superlatively so : a dirty mouth has real ill consequences to the owner, for it infallibly causes the decay, as well as the intolerable pain of the teeth ; and it is very offensive to his acquaintance, for it will most inevitably stink. I insist, therefore, that you wash your teeth the first thing you do every morning, with a soft sponge and water, for four or five minutes, and then wash your mouth five or six times. Mouton, whom I desire you will send for upon your arrival at Paris, will give you an opiate, and a liquor to be used sometimes. Nothing looks more ordinary, vulgar, and illiberal, than dirty hands, and ugly, uneven, and ragged nails : I do not suspect you of that shocking, awkward trick, of biting yours ; but that is not enough ; you must keep the ends of them smooth and clean, not tipped with black, as the ordinary people's always are. The ends of your nails should be small segments of circles, which, by a very little care in the cutting, they are very easily brought to ; every time that you wipe your hands, rub the skin round your nails backwards, that it may not grow up, and shorten your nails too much. The cleanliness of the rest of your person, which by the way will conduce greatly to your health, I refer from time to time to the bath. My mentioning these particulars arises (I freely own) from some ill

ion that the hints are not unnecessary ; for when a were a school-boy, you were slovenly and dirty, ove your fellows. I must add another caution, ick is, that upon no account whatever you put ur fingers, as too many people are apt to do, in your se or ears. It is the most shocking, nasty, vulgar denefs, that can be offered to company ; it disgusts e, it turns one's stomach ; and, for my own part, I ould much rather know that a man's finger were tually in his breech, than to see them in his nose. ash your ears well every morning, and blow your se in your handkerchief whenever you have occa- n ; but, by the way, without looking at it after- rds. There should be in the least, as well as in e greatest parts of a gentleman, *les manières nobles* \*. nse will teach you some, observation others : attend refully to the manners, the diction, the motions, of ople of the first fashion, and form your own upon em. On the other hand, observe a little those of e vulgar, in order to avoid them : for though the ings which they say or do may be the same, the man- r is always totally different ; and in that, and noth- g else, consists the characteristic of a man of fashion. e lowest peasant speaks, moves, dresses, eats, and nks, as much as a man of the first fashion ; but does em all quite differently ; so that by doing and say- g most things in a manner opposite to that of the lgar, you have a great chance of doing and saying em right. There are gradations in awkwardness and lgarism, as there are in every thing else. *Les manières robe* †, though not quite right, are still better than *manières bourgeoises* ‡ ; and these, though bad, are still tter than *les manières champaigne* §. But the lan- age, the air, the dress, and the manners of the court, e the only true standard. *Ex pede Herculem* || is an old d true saying, and very applicable to our present oject ; for a man of parts, who has been bred at urts, and used to keep the best company, will dif-

\* The manners of nobility.  
Of the rustics.  
*Hercules by his foot,*

† The manners of the lawyers.  
‡ Of the citizens.

tinguish himself, and is to be known from the vulgar, by every word, attitude, gesture, and even look. I cannot leave these seeming *minutiæ*, without repeating to you the necessity of your carving well; which is an article, little as it is, that is useful twice every day of one's life: and the doing it ill is very troublesome to one's-self, and very disagreeable, often ridiculous, to others.

Having said all this, I cannot help reflecting, what a formal dull fellow, or a cloistered pedant, would say, if they were to see this letter: they would look upon it with the utmost contempt, and say, that surely a father might find much better topics for advice to a son. I would admit it, if I had given you, or that you were capable of receiving, no better; but if sufficient pains have been taken to form your heart and improve your mind, and, as I hope, not without success, I will tell those solid gentlemen, that all these trifling things, as they think them, collectively form that pleasing *je ne sais quoi* that *ensemble* †, which they are utter strangers to both in themselves and others. The word *amiable* is not known in their language, or the thing in their manners. Great usage of the world, great attention, and a great desire of pleasing, can alone give it; and it is no trifle. It is from old people's looking upon these things as trifles, or not thinking of them at all, that so many young people are so awkward, and so ill-bred. Their parents, often careless and unmindful of them, give them only the common run of education, as school, university, and then travelling; without examining, and very often without being able to judge, if they did examine, what progress they make in any one of these stages. Then they carelessly comfort themselves, and say, that their sons will do like other people's sons; and so they do, that is, commonly very ill. They correct none of the childish, nasty tricks, which they get at school; nor the illiberal manners, which they contract at the university; nor the frivolous and superficial pertness, which is commonly all

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† That altogether.

at they acquire by their travels. As they do not tell em of these things, nobody else can ; so they go on in e practice of them, without ever hearing, or know- 3, that they are unbecoming, indecent, and shock- 3. For, as I have often formerly observed to you, body but a father can take the liberty to reprove a ung fellow grown up, for those kind of inaccuracies d improprieties of behaviour. The most intimate endship, unassisted by the paternal superiority, will t authorise it. I may truly say, therefore, that you e happy in having me for a sincere, friendly, and ick-sighted monitor. Nothing will escape me ; I ll pry for your defects, in order to correct them, as riously as I shall seek for your perfections, in order applaud and reward them ; with this difference ly, that I shall publicly mention the latter, and never it at the former, but in a letter to, or a *tête-à-tête* with u. I will never put you out of countenance before mpany ; and I hope you will never give me reason be out of countenance for you, as any one of the ove-mentioned defects would make me. *Prætor non at de minimis* †, was a maxim in the Roman law, for ises only of a certain value were tried by them ; but re were inferior jurisdictions, that took cognisance the smallest. Now I shall try you, not only as a etor in the greatest, but as a censor in lesser, and as : lowest magistrate in the least cases.

I have this moment received Mr. Harte's letter of : 1st November, by which I am very glad to find that hinks of moving towards Paris, the end of this nth, which looks as if his leg was better ; besides, my opinion, you both of you only lose time at ontpellier ; he would find better advice, and you ter company, at Paris. In the mean time, I hope go into the best company there is at Montpellier, l there always is some at the Intendant's or the Com- ndant's. You will have had full time to have learn- *les petites chansons Languedociennes*, which are exceed- pretty ones, both words and tunes. I remember,

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† *The prætor regards not little things.*

when I was in those parts, I was surpris'd at the difference which I found between the people on one side, and those on the other side of the Rhone. The Provenceaux were, in general, surly, ill-bred, ugly, and swarthy: the Languedocians the very reverse—a cheerful, well-bred, handsome people.—Adieu! Yours most affectionately.

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LETTER CIV.

*French Marine and Commerce...Treaty of Commerce...Act of Navigation...Orthography.*

MY DEAR FRIEND,

London, Nov. the 19th.

I Was very glad to find, by your letter of the 12th, that you had inform'd yourself so well of the state of the French marine at Toulon, and of the commerce at Marseilles: they are objects that deserve the inquiry and attention of every man, who intends to be concern'd in public affairs. The French are now wisely attentive to both; their commerce is incredibly increased, within these last thirty years: they have beat'en us out of great part of our Levant trade: their East-India trade has greatly affect'd ours: and, in the West-Indies, their Martinico establishment supplies, not only France itself, but the greatest part of Europe, with sugars: whereas our Islands, as Jamaica, Barbadoes, and the Leeward, have now no other market for theirs but England. New France, or Canada, has also greatly lessened our fur and skin trade. It is true (as you say) that we have no treaty of commerce subsisting (I do not say *with Marseilles*) but with France. There was a treaty of commerce made, between England and France, immediately after the treaty of Utrecht; but the whole treaty was conditional, and to depend upon the parliament's enacting certain things, which were stipulated in two of the articles: the parliament, after a very famous debate, would not do it; so the treaty fell to the ground: however, the out-lines of that treaty are, by mutual and tacit con-

nt, the general rules of our present commerce with France. It is true too, that our commodities, which go to France, must go in our bottoms; the French having imitated, in many respects, our famous act of navigation, as it is commonly called. This act was made in the year 1652, in the parliament held by Oliver Cromwell. It forbids all foreign ships to bring into England any merchandise or commodities whatsoever, that were not of the growth and produce of that country to which those ships belonged, under penalty of the forfeiture of such ships. This act was particularly levelled at the Dutch; who were, at that time the carriers of almost all Europe, and got immensely by freight. Upon this principle, of the advantages arising from freight, there is a provision in the same act, that even the growth and produce of our own colonies in America shall not be carried thence to any other country in Europe, without first touching in England; but this clause has lately been repealed; in the instances of some perishable commodities, such as rice, &c. which are allowed to be carried directly from our American colonies to other countries. The act also provides, that two-thirds, I think, of those who navigate the said ships, shall be British subjects. There is an excellent little book, written by the famous Monsieur Huet, Evêque d'Avranches, *sur le commerce des Anciens*,\* which is very well worth your reading, and very soon read. It will give you a clear notion of the rise and progress of commerce. There are many other books, which take up the history of commerce, where Monsieur d'Avranches leaves it, and bring it down to these times: I will give you to read some of them with care; commerce being a very essential part of political knowledge in every country; but more particularly in this, which owes all its riches and power to it.

I come now to another part of your letter; which is the orthography, if I may call bad spelling *orthography*. You spell induce, *enduce*; and grandeur, you spell *gran-ve*; two faults, of which few of my house-maids

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\* *On the commerce of the ancients.*

would have been guilty. I must tell you, that orthography, in the true sense of the word, is so absolutely necessary for a man of letters, or a gentleman, that one false spelling may fix a ridicule upon him for the rest of his life ; and I know a man of quality who never recovered the ridicule of having spelled *wholejome* without the *w*.

Reading with care will secure every body from false spelling ; for books are always well spelled, according to the orthography of the times. Some words are indeed doubtful, being spelled differently, by different authors of equal authority ; but those are few ; and in those cases every man has his option, because he may plead his authority either way : but, where there is but one right way, as in the two words above-mentioned, is unpardonable, and ridiculous, for a gentleman to miss it : even a woman of a tolerable education would despise, and laugh at a lover, who should send her an ill-spelled *billet-doux*. I fear, and suspect, that you have taken it into your head, in most cases, that the matter is all, and the manner little or nothing. If you have undeceive yourself, and be convinced, that in every thing, the manner is full as important as the matter. If you speak the sense of an angel in bad words, and with a disagreeable utterance, nobody will hear you twice, who can help it. If you write epistles as well as Cicero, but in a very bad hand, and very ill-spelled, whoever receives, will laugh at them ; and if you have the figure of an Adonis, with an awkward air and manner, it will disgust instead of pleasing. Study manner therefore in every thing, if you would be anything. My principal inquiries of my friends at Paris concerning you, will be relative to your manner of speaking whatever you do. I shall not inquire, whether you understand Demosthenes, Tacitus, or the *jus publicum imperii* ; but I shall inquire, whether your utterance is pleasing, your style not only pure, but elegant, your manners noble and easy, your air and address engaging. In short, whether you are a gentleman, a man of fashion, and fit to keep good company, or not ; for till I am satisfied in these particulars, you and I must by no

means meet ; I could not possibly stand it. It is in our power to become all this at Paris, if you please. Consult with Lady Hervey, and Madame Monconseil, upon all these matters ; and they will speak to you, and advise you freely. Tell them, that you are utterly new in the world, that you are desirous to form yourself, that you beg they will remove, advise, and direct you ; that you know that none can do it so well ; and that you will implicitly follow their directions. This, together with your careful observation of the manners of the best company, will really form you.

Abbé Guaſco, a friend of mine will come to you, soon as he knows of your arrival at Paris ; he is well received in the best companies there, and will introduce you to them. He will be desirous to do you any service he can ; he is active and curious, and can give you information upon most things. He is a sort of *companion*\* of the president Montesquieu, to whom you have written a letter.

I imagine that this letter will not wait for you very long at Paris, where I reckon you will be in about a fortnight.—Adieu !

## LETTER CV.

*Such Language...Affectation of the French...Wit...French Writers...Progress and Decline of Taste in France...Froude's...Romances...False Taste of the French.*

MY DEAR FRIEND,

London, December the 24th,

IN length you are become a Parisian, and consequently must be addressed in French ; you will also answer me in the same language, that I may be able to judge of the degree in which you possess the elegance, delicacy, and the orthography of that language, which is, in a manner, become the universal one of Europe. I am assured that you speak it well ; but in

\* Companion.



that well, there are gradations. He, who in the provinces might be reckoned to speak correctly, would in Paris be looked upon as an ancient Gaul. In this country of mode, even language is subservient to fashion which varies almost as often as their clothes.

The affected, the refined, the neological, or the and fashionable style are at present too much in vogue at Paris. Know, observe, and occasionally copy (if you please) according to these different styles; do not let your taste be affected by them: Wit is there subservient to fashion; and actually, at Paris one must have wit,\* even in despite of Minerva. Every body runs after; although, if it does not come naturally, and of itself, it cannot be overtaken. Unfortunately for those who pursue, they seize upon what they take for wit, and endeavour to pass it off such upon others. This is, at best, the lot of those who embraced a cloud instead of the goddess he pursued. Fine sentiments which never existed, false unnatural thoughts, obscure and far-sought expressions not only unintelligible, but which it is even impossible to decypher, or to guess at, are all the consequences of this error; and two thirds of the new French style which now appear, are made up of those ingredients. It is the new cookery of Parnassus, in which the spit is employed instead of the pot and the spit, and wafers, quintessences and extracts are chiefly used. The Attic salt is proscribed.

You will now and then be obliged to eat of the new cookery, but do not suffer your taste to be corrupted by it. And when you in your turn are desirous of treating others, take the good old cookery of Lewis the XIVth's reign for your rule. There were at that time admirable head cooks, such as Corneille Boileau, Racine, and La Fontaine. Whatever

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\* It is remarkable that the French have attempted wit more than any other people, and yet have less of this quality than any of the most refined and literary nations of Europe. Except Moliere, I know of no French writer who can be truly said to have wit; and most of their French BON MOTS, which in that volatile people excite peals of laughter, would be heard with contempt in a well informed Englishman. — Note of the EDITOR.

pared was simple, wholesome, and solid. But laying aside all metaphors, do not suffer yourself to be dazzled by false brilliancy, by unnatural expressions, or by those antitheses so much in fashion: as a protection against such innovations, have recourse to your own good sense, and to the ancient authors. On the other hand, do not laugh at those who give into such errors; you are as yet too young to act the critic, or to stand forth a severe avenger of the violated rights of good sense. Content yourself with not being pervert-

but do not think of converting others; let them quietly enjoy their errors in taste as well as in religion. Within the course of the last century and an half, taste in France has (as well as that kingdom itself) undergone many vicissitudes. Under the reign (I do not mean Lewis the Thirteenth, but) of Cardinal de Richelieu, good taste first began to make its way. It was not under that of Lewis the Fourteenth; a great person at least, if not a great man. Corneille was the promoter of true taste, and the founder of the French theatre; although rather inclined to the Italian *conceits*, than the Spanish *agudeze*. Witness those epigrams which he makes Chimene utter in the greatest excess of grief.

Before his time, that kind of itinerant authors called *Troubadours* or *Romanciers*, was a species of madmen, who attracted the admiration of fools. Towards the close of Cardinal de Richelieu's reign, and the beginning of Lewis the Fourteenth's, the temple of taste was established at the *bôtel* of Rambouillet; but that taste was not judiciously refined: this temple of taste might more properly have been named a laboratory of wit, where good sense was put to the torture, in order to extract from it the most subtile essence. There it was the *Voiture* laboured hard, and incessantly, to create it. At length Boileau and Moliere fixed the standard of true taste. In spite of the Scuderys, the Calmedes, &c. they defeated and put to flight Artagnes, Juba, Oroondates, and all those heroes of romance who were, notwithstanding, (each of them) added as an whole army. Those madmen then ended

oured to obtain an asylum in libraries; this could not accomplish, but were under a necessity taking shelter in the chambers of some few ladies would have you read one volume of Cleopatra, and of Clelia; it will otherwise be impossible for you form any idea of the extravagancies they contain may you be kept from ever persevering to the top.

During almost the whole reign of Lewis the tenth, true taste remained in its purity, until received some hurt, though undesignedly, from a fine genius, I mean Monsieur de Fontanelle, with the greatest sense, and most solid learning, succeeded rather too much to the Graces, whose most favorite child and pupil he was. Admired with others tried to imitate him: but, unfortunately for the author of the Pastorals, of the History of Ovid and of the French Theatre, found fewer imitators than the Chevalier d'Herminville mimics. He has been taken off by a thousand authors; but never imitated by any one that I know of.

At this time, the seat of true taste in France to me not well established. It exists, but torn by factions. There is one party of *petits maîtres*, one of learned women, another of insipid authors, whose works are *verba et voces et præterea nihil*;\* and, in a numerous and very fashionable party of writers, in a metaphysical jumble, introduce their false and idle reasonings upon the movements and the sentiments of the soul, the heart, and the mind.

Do not let yourself be overpowered by fashion by particular sets of people, with whom you may be connected; but try all the different coins, before you receive any in payment. Let your own good sense reason judge of the value of each; and be persuaded that nothing can be beautiful unless true. Whose brilliancy is not the result of the solidity and justice of a thought, is but a false glare. The Italian f

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\* Words and sounds, and nothing else.

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diamond, is equally just with regard to thoughts,

*plus sodezza, tantu piu splendore.* §

his ought not to hinder you from conforming to the modes, and tones of the different country which you may chance to be. With the *petits* speak epigrams; sentiment with frivolous words, and a mixture of all these together, with professions. I would have you do so; for, at your country ought not to aim at changing the tone of the country, but conform to it. Examine well, however; think maturely within yourself; and do not mistake the tinsel of Tasso for the gold of Virgil.

You will find at Paris good authors, and circles distinguished by the solidity of their reasoning. You will hear trifling, affected, and far-sought conversation.

Madame de Monconseil's; not at the *hôtels* of Paris, and Coigni, where she will introduce you. The confident Montesquieu will not speak to you in grammatical style. His book, the Spirit of the Laws, written in the vulgar tongue, will equally please and instruct you.

Go to the theatre, when Corneille, Racine, and Molière's pieces are played. They are according to nature and to truth. I do not mean by this to give attention to several admirable modern plays, particularly, † replete with sentiments that are true, natural and applicable to one's-self. If you chuse to be charac'ters of people now in fashion, read on the younger, and Marivaux's works. The former is a most excellent painter; the latter has studied the human heart, perhaps too well. Voltaire's *Egaremens du Cœur et de l'Esprit*, † is an excellent work in its kind; it will be of infinite amusement to you, and not totally useless. The Japanese of Tanzi, and Neadarné, by the same author, a considerable extravagancy, interspersed with the most beautiful selections. In short, provided you do not mistake

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more solid the more splendid.

translated in English by Mr. Francis, in a play called Eugenia.  
series of the heart and understanding.

the objects of your attention, you will find matter at Paris to form a good and true taste.

As I shall let you remain at Paris, without any person to direct your conduct, I flatter myself that you will not make a bad use of the confidence I repose in you. I do not require that you should lead the life of a capuchin friar; quite the contrary: I recommend pleasures to you; but I expect that they shall be the pleasures of a gentleman. Those add brilliancy to a young man's character; but debauchery vilifies and degrades it. I shall have very true and exact accounts of your conduct; and, according to the information I receive, shall be more, or less, or not at all yours.—  
Adieu!

## LETTER CVI.

*Hand-Writing...Politeness...Proper Use of Time.*

MY DEAR FRIEND,

London, January the 5th

**B**Y your letter of the 5th, I find that your *debut* at Paris has been a good one; you are entered into good company, and I dare say you will not sink into bad. Frequent the houses where you have been once invited, and have none of that shyness which makes most of your countrymen strangers, where they might be intimate and domestic if they pleased. Wherever you have a general invitation to sup when you please, profit by it with decency, and go every now and then. Lord Albemarle will, I am sure, be extremely kind to you; but his house is only a dinner house; and, as I am informed, frequented by no French people. Should he happen to employ you in his bureau, which I must doubt, you must write a better hand than your common one, or you will get no great credit by your manuscripts; for your hand is at present an illiberal one: it is neither an hand of business, nor of a gentleman; but the hand of a school-boy writing his exercise, which he hopes will never be read.

Madame de Monconseil gives me a favourable ac-

count of you, and so do the Marquis de Matignon and Madame du Boccage; they all say that you desire to please, and consequently promise me that you will; and they judge right; for whoever really desires to please, and has (as you now have) the means of learning how, certainly will please: and that is the great point of life; it makes all other things easy. Whenever you are with Madame de Monconseil, Madame du Boccage, or other women of fashion, with whom you are tolerably free, say frankly and naturally, *Je n'ai point d'usage du monde, j'y suis encore bien neuf; je souhaiterois ardemment de plaire, mais je ne sçais gueres comment m'y prendre. Ayez la bonté, Madame, de me faire part de votre secret de plaire à tout le monde. J'en ferai ma fortune, et il vous en restera pourtant toujours, plus qu'il ne vous en faut.* § When, in consequence of this request, they shall tell you of any little error, awkwardness, or impropriety, you should not only feel, but express the warmest acknowledgement. Though nature should suffer, and she will at first hearing them; tell them, *Que la critique la plus sévère, est à votre égard la preuve la plus marquée de leur amitié.* † Madame du Boccage tells me particularly to inform you, *Qu'il me fera toujours plaisir et honneur de me venir voir: il est vrai qu'à son âge le plaisir de causer est froid; mais je tâcherai de lui faire faire connoissance avec des jeunes gens, &c.* ‡ Make use of this invitation; and, as you live in a manner next door to her, step in and out there frequently. Monsieur du Boccage will go with you, (he tells me,) with great pleasure to the plays, and point out to you whatever deserves your knowing there. This is worth your acceptance too, he has a very good taste. I have not yet heard from Lady Hervey upon your subject; but as you in-

§ “ I know little of the world. I am quite a novice in it; and although very desirous of pleasing. I am at a loss for the means. Be so good, Madam, as to let me into your secret of pleasing every body. I shall owe my success to it, and you will always have more than falls to your share.”

† “ That you will look upon the most severe criticisms as the greatest proof of their friendship.”

‡ “ I shall always receive the honour of his visits with pleasure: it is true, that at his age the pleasures of conversation are cold; but still endeavour to bring him acquainted with young people, &c.”

form me that you have already supped with her once; I look upon you as adopted by her : consult her in all your little matters ; tell her any difficulties that may occur to you ; ask her what you should do or say, in such or such cases. Madame de Berkenrode is equally polite and elegant, and your quotation is very applicable to her. You may be there, I dare say, as often as you please ; and I would advise you to sup there once a week.

You say, very justly, that, as Mr. Harte is leaving you, you shall want advice more than ever ; you shall never want mine ; and as you have already had so much of it, I must rather repeat, than add to what I have already given you : but that I will do, and add to it occasionally, as circumstances may require. At present, I shall only remind you of your two great objects, which you should always attend to : they are, parliament, and foreign affairs. With regard to the former, you can do nothing, while abroad, but attend carefully to the purity, correctness, and elegancy of your diction ; the clearness and gracefulness of your utterance, in whatever language you speak. As for the parliamentary knowledge, I will take care of that, when you come home. With regard to foreign affairs, every thing you do abroad may and ought to tend that way. Your reading should be chiefly historical ; I do not mean of remote, dark, and fabulous history, still less of jimcrack ; but I mean the useful, political, and constitutional history of Europe, for these last three centuries and a half. The other thing necessary for your foreign object, and not less necessary than either ancient or modern knowledge, is a great knowledge of the world, manners, politeness and address. In that view, keeping a great deal of good company is the principal point to which you are now to attend. What, with your exercises, indeed, some reading, and a great deal of company, your day is, I confess, extremely taken up ; but the day, if well employed, is long enough for every thing, and I am sure you will not flatter away one moment of it in inaction. At your age, people have strong and active spirits, alacrity and vivacity.

y, in all they do; are indefatigable, and quick. The  
 ference is, that a young fellow of parts exerts all  
 se happy dispositions in the pursuit of proper ob-  
 ts; endeavours to excel in the solid, and in the  
 wish parts of life: whereas a silly puppy, or a dull  
 ue, throws away all his youth and spirits upon  
 les, when he is serious; or upon disgraceful  
 es while he aims at pleasures. This, I am sure,  
 I not be your case; your good sense and your  
 od conduct hitherto are your guarantees with me for  
 future. Continue only at Paris as you have begun,  
 your stay there will make you, what I have always  
 hed you to be—as near perfection as our nature  
 mits.

Adieu, my dear; remember to write to me once a  
 wk, not as to a father, but without reserve, as to a  
 nd.

## LETTER CVII.

*nity of Character... Constitution and Commerce of England...  
 Oldcastle's Remarks on the History of England... Character of  
 Well-bred Man.*

Y DEAR FRIEND,

London, January the 14th.

AMONG the many good things Mr. Harte has told  
 of you, two in particular gave me great pleasure.  
 e first, that you are exceedingly careful and jealous  
 he dignity of your character: that is the sure and  
 d foundation upon which you must both stand and  
 . A man's moral character is a more delicate  
 ig than a woman's reputation of chastity. A false  
 may possibly be forgiven her, and her character  
 r be clarified by subsequent and continued good con-  
 t: but a man's moral character once tainted is irre-  
 ably destroyed. The second was, that you had ac-  
 ed a most correct and extensive knowledge of fo-  
 n affairs; such as the history, the treaties, and the  
 ns of government of the several countries of Eu-  
 : This sort of knowledge, little attended to here



will make you not only useful, but necessary, in your future destination, and carry you very far. He adds that you wanted some books relative to our laws; constitution, our colonies, and our commerce—which you know less than of those of any other part of Europe. I will send you what short books I can find of that sort, to give you a general notion of the things; but you cannot have time to go into the depths at present, you cannot now engage with *folios*; you and I will refer the constitutional part of this country to our meeting here, when we will enter casually into it, and read the necessary books together. In the mean time, go on in the course you are in, foreign matters; converse with ministers and others every country, watch the transactions of every court and endeavour to trace them up to their source.

I will send you, by the first opportunity, a short book written by Lord Bolingbroke, under the name of John Oldcastle, containing remarks upon the History of England; which will give you a clear general notion of our constitution, and which will serve you, at the same time (like all Lord Bolingbroke's works) for a model of eloquence and style. I will also send you Sir Josiah Child's little book upon trade, which is properly to be called the Commercial Grammar. It lays down the true principles of commerce; and the conclusions from them are generally very just.

Since you turn your thoughts a little towards trade and commerce, which I am very glad you do, I will recommend a French book to you, that you will easily get at Paris, and which I take to be the best book in the world of that kind; I mean the *Dictionnaire de Commerce de Savary*. †, in three volumes in folio; where you will find every thing that relates to trade, commerce, specie, exchange, &c. most clearly stated; and not only relative to France, but to the whole world. You will easily suppose, that I do not advise you to read such a book *toute de suite*; but I only mean that you should have it at hand, to have recourse to occasionally.

†. Savary's Dictionary of Commerce.

With this great stock of both useful and ornamental knowledge, which you have already acquired, and which, by your application and industry, you are daily increasing, you will lay such a solid foundation of future figure and fortune, that, if you complete it by all the accomplishments of manners, graces, &c. I know nothing which you may not aim at, and, in time, hope for. Your great point at present at Paris, to which all other considerations must give way, is to become entirely a man of fashion; to be well-bred without ceremony, easy without negligence, steady and intrepid with modesty, genteel without affectation, insinuating without meanness, cheerful without being noisy, frank without indiscretion, and secret without mysteriousness; to know the proper time and place for whatever you say or do, and do it with an air of condition: all this is not so soon nor so easily learned as people imagine, but requires observation and time. The world is an immense folio, which demands a great deal of time and attention to be read and understood as it ought to be: you have not yet read above four or five pages of it; and you will have but barely time to dip now and then into other less important books.

Lord Albemarle has (I know) written to a friend of his here, that you do not frequent him so much as he expected and desired; that he fears somebody or other has given you wrong impressions of him; and that I may possibly think, from your being seldom at his house, that he has been wanting in his attentions to you. I told the person who told me this, that, on the contrary, you seemed, by your letters to me, to be extremely pleased with Lord Albemarle's behaviour to you; but that you were obliged to give up dining abroad, during your course of experimental philosophy. I guessed the true reason, which I believe was, that, as no French people frequent his house, you rather chose to dine at other places, where you were likely to meet with better company than your own countrymen; and you were in the right of it. However, I would have you show no shyness to Lord Albemarle, but go to him, and dine with him oftener than it

be you would wish—for the sake of having him speak well of you here when he returns. He is a good deal in fashion here, and his *passing* you (to use an awkward expression) before you return here, will be of great use to you afterwards. People in general take characters, as they do most things, upon trust, rather than be at the trouble of examining them themselves; and the decisions of four or five fashionable people, in every place, are final—more particularly with regard to characters, which all can hear, and but few judge of. Do not mention the least of this to any mortal, and take care that Lord Albemarle do not suspect that you know any thing of the matter.

Lord Huntingdon and Lord Stormont are, I hear, arrived at Paris; you have, doubtless, seen them. Lord Stormont is well spoken of here; however, in your connections, if you form any with them, show rather a preference to Lord Huntingdon, for reasons which you will easily guess.

Mr. Harte goes this week to Cornwall, to take possession of his living; he has been installed at Windsor; he will return hither in about a month, when your literary correspondence with him will be regularly carried on. Your mutual concern at parting was a good sign for both.—Adieu.

## LETTER CVIII.

*Docility...Necessity of conforming to the Manners of Foreigners...Suavity of Manners...Mode of electing the King of the Romans...Uses of the Italian and German Languages.*

MY DEAR FRIEND,

London, January the 21<sup>st</sup>,

IN all my letters from Paris, I have the pleasure of finding, among many other good things, your docility mentioned with emphasis: this is the sure way of improving in those things, which you only want. It is true, they are little; but it is as true too that they are necessary things. As they are mere matters of usage and mode, it is no disgrace for any body of your age

to be ignorant of them ; and the most compendious way of learning them is, fairly to avow your ignorance, and to consult those, who, from long usage and experience, know them best. Good sense, and good nature, suggest civility in general ; but, in good-breeding, there are a thousand little delicacies, which are established only by custom ; and it is these little elegancies of manners which distinguish a courtier, and a man of fashion, from the vulgar. I am assured, by different people, that your air is already much improved ; and one of my correspondents makes you the true French compliment of saying, *J'ose vous promettre qu'il sera bientôt comme un de nous autres* †. However unbecoming this speech may be in the mouth of a Frenchman, I am very glad that they think it applicable to you ; for I would have you not only adopt, but rival, the best manners and usages of the place you are at, be they what they will ; that is the versatility of manners, which is so useful in the course of the world. Chuse your models well at Paris ; and then rival them in their own way. There are fashionable words, phrases, and even gestures, at Paris, which are called *du bon ton* ; not to mention *certaines petites politesses et attentions, qui ne font rien en elles mêmes* ‡, which fashion has rendered necessary. Make yourself master of all these things ; and to such a degree as to make the French say, *qu'on dirait que c'est un François* § ; and when hereafter you shall be at other courts, do the same thing there, and conform to the fashionable manners and usage of the place ; that is what the French themselves are not able to do : wherever they go, they retain their own manners, as thinking them the best ; but granting them to be so, they are still in the wrong, not to conform to those of the place. One would desire to please, wherever one is ; and nothing is more innocently flattering, than an approbation, and an imitation of the people one converses with.

† I dare venture to promise that he will soon be like ourselves.

‡ Certain little politenesses and attentions, which are nothing in themselves.

§ That he may be called a Frenchman.

In your commerce with women, and indeed with men too, *une certaine douceur* \* is particularly engaging; it is that which constitutes that character which the French talk of so much, and so justly value; I mean *l'amiable*. This *douceur* is not so easily described as felt. It is the compound result of different things: a complaisance, a flexibility, but not a servility of manners; an air of softness in the countenance, gesture, and expression; equally, whether you concur or differ with the person you converse with. Observe those carefully who have that *douceur* which charms you and others; and your own good sense will soon enable you to discover the different ingredients of which it is composed. You must be more particularly attentive to this *douceur*, whenever you are obliged to refuse what is asked of you, or to say what in itself cannot be very agreeable to those to whom you say it. It is then the necessary gilding of a disagreeable pill. *L'aimable* consists in a thousand of these little things aggregated. It is the *suaviter in modo*, which I have so often recommended to you. The respectable, Mr. Harte assures me, you do not want; and I believe him. Study this carefully, and acquire perfectly the *aimable*, and you will have every thing.

Abbé Guasco, who is another of your panegyrist, writes me word, that he has taken you to dinner at Marquis de St. Germain's; where you will be welcome as often as you please, and the oftener the better. Profit of that, upon the principle of travelling in different countries, without changing places. He says too, that he will take you to the parliament, when a remarkable cause is to be tried. That is very well; go through the several chambers of the parliament, and see and hear what they are doing; join practice and observation to your theoretical knowledge of their rights and privileges. No Englishman has the least notion of them.

I need not recommend you to go to the bottom of the constitutional and political knowledge of countries;

\* Suavity of manners.

for Mr. Harte tells me, that you have a peculiar turn that way, and have informed yourself most correctly of them.

I must now put some queries to you, as to a *juris publici peritus* †, which I am sure you can answer me, and which I own I cannot answer myself: they are upon a subject now much talked of.

1st. Are there any particular forms requisite for the election of a king of the Romans, different from those which are necessary for the election of an emperor?

2dly. Is not a king of the Romans as legally elected by the votes of a majority of the electors, as by two-thirds, or by the unanimity of the electors?

3dly. Is there any particular law, or constitution of the empire, that distinguishes, either in matter or in form, the election of a king of the Romans from that of an emperor? And is not the golden bull of Charles the Fourth equally the rule for both?

4thly. Were there not, at a meeting of a certain number of the electors (I have forgotten when) some rules and limitations agreed upon concerning the election of a king of the Romans? And were those restrictions legal, and did they obtain the force of law?

How happy am I, my dear child, that I can apply to you for knowledge, and with a certainty of being rightly informed? It is knowledge, more than quick, flashy parts, that makes a man of business. A man who is master of his matter, will, with inferior parts, be too hard in parliament, and indeed any where else, for a man of better parts, who knows his subject but superficially: and if to his knowledge he joins eloquence and elocution, he must necessarily soon be at the head of that assembly: but without those two, no knowledge is sufficient.

Lord Huntingdon writes me word he has seen you, and that you have renewed your old school-acquaintance. Tell me fairly your opinion of him, and of his friend Lord Stormont; and also of the other English people of fashion you meet with. I promise you in-

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† Skilled in the public law of the empire.

violable secrecy on my part. You and I must now write to each other as friends, and without the least reserve; there will for the future be a thousand things in my letters, which I would not have any mortal living but yourself see or know. Those you will easily distinguish, and neither show nor repeat; and I will do the same by you.

To come to another subject, for I have a pleasure in talking over every subject with you—how deep are you in Italian? Do you understand Ariosto, Tasso, Boccaccio, and Machiavelli? If you do, you know enough of it, and may know all the rest, by reading when you have time. Little or no business is written in Italian, except in Italy; and if you know enough of it to understand the few Italian letters that may in time come in your way, and to speak Italian tolerably to those very few Italians who speak no French, give yourself no farther trouble about that language, till you happen to have full leisure to perfect yourself in it. It is not the same with regard to German; your speaking and writing that well will particularly distinguish you from every other man in England; and is, moreover, of great use to any one who is, as probably you will be, employed in the empire. Therefore, pray cultivate it sedulously, by writing four or five lines of German every day, and by speaking it to every German you meet with.

I have a packet of books to send you by the first opportunity, which, I believe will be Mr. Yorke's return to Paris. The Greek books come from Mr. Harte, and the English ones from your humble servant.

Read them with great attention, as well to the style as to the matter. Style is the dress of thoughts, and a well dressed thought, like a well dressed man, appears to great advantage. Yours.—Adieu.

## LETTER CIX.

*Bad writing...Signatures...Poulets...Haste and Hurry...Civility  
to old acquaintances...Friends.*

MY DEAR FRIEND,

London, January the 28th.

A BILL for ninety pounds sterling, was brought me the other day, said to be drawn upon me by you ;—scrupled paying it at first, not upon account of the sum, but because you had sent me no letter of advice, which is always done in those transactions ; and still more, because I did not perceive that you had signed it. The person who presented it desired me to look again, and that I should discover your name at the bottom ; accordingly I looked again, and with the help of my magnifying glass, did perceive, that what had first taken only for somebody's mark, was, in truth, your name, written in the worst and smallest hand I ever saw in my life. I cannot write quite so well ; however I paid it at a venture, though I would most rather lose the money than that such a signature should be yours. All gentlemen, and all men of business, write their names always in the same way, so that their signature may be so well known as not to be easily counterfeited ; and they generally sign in rather a larger character than their common hand : whereas your name was in a less, and a worse than your common writing. This suggested to me the various accidents which may very probably happen to you, while you write so ill. For instance, if you were to write in such a character to the secretary's office, your letter would immediately be sent to the decypherer, as containing matters of the utmost secrecy, not fit to be trusted to the common character. If you were to write so to an antiquarian, he (knowing you to be a man of learning) would certainly try it by the Runic, Celtic, or Scaldian alphabet ; never suspecting it to be a modern character. And, if you were to send a *poulet* † to a fine woman, in such a hand, she would think that it really

† A Love-letter.



came from the *poulaillier*,† which, by the bye is the etymology of the word *poulet* ; for Henry the Fourth of France used to send *billets-doux* to his mistresses, by his *poulaillier*, under the pretence of sending them chickens which gave the name of *poulets* to those short, but expressive manuscripts. I have often told you, that every man, who has the use of his eyes and of his hands can write whatever hand he pleases ; and it is plain that you can, since you write both the Greek and German characters, which you never learned of a writing-master, extremely well, though your common hand, which you learned of a master, is an exceedingly bad and illiberal one, equally unfit for business or common use. I do not desire that you should write the laboured stiff character of a writing-master : a man of business must write quick and well ; and that depends singly upon use. I would therefore advise you to get some very good writing-master at Paris, and apply to him for a month only, which will be sufficient ; for, upon my word, the writing of a genteel plain hand of business is of much more importance than you think. You will say, it may be, that when you write so very ill, it is because you are in a hurry : to which I answer, **are you ever in a hurry ?** A man of sense may be in haste but can never be in a hurry, because he knows, that whatever he does in a hurry he must necessarily do well. He may be in haste to dispatch an affair, but will take care not to let that haste hinder his doing well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them ; then they run, they hare, they puzzle, confound, and perplex themselves ; they want to do every thing at once, and never do it at all. But a man of sense takes the time necessary for doing the thing he is about, well ; and his haste to dispatch a business only appears by the continuity of his application to it ; he pursues it with cool steadiness, and finishes it before he begins another. I own your time is much taken up, and you have a great many different things to do ; but reme-

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† A Poulterer.

at you had much better do half of them well, and the other half undone, than do them all indifferently. Moreover, the few seconds that are saved in the course of the day, by writing ill instead of well, amount to an object of time, by any means lent to the disgrace or ridicule of writing the name of a common woman. Consider, that if your bad writing could furnish me with matter of ridicule, what will it not do to others, who do not view that partial light that I do? There was a pope, it was pope Chigi, who was justly ridiculed for attention to little things, and his inability in great things, and therefore called *maximus in minimis* and *minimus in maximis* †. Why? because he attended to little things when he had great ones to do. At this particular period of your life, and at the place you are now in, you have only little things to do; and you should make it your duty to do them well, that they may receive no attention from you when you have, as I hope you will have, greater things to mind. Make a good writing familiar to you now, that you may hereafter have nothing but your matter to think of, when you have occasion to write to kings and ministers. I am eternally thinking of every thing that is relative to you, one thing has occurred to me, which I think necessary to mention, in order to prevent the difficulties, which it might otherwise lay you under: it is this; as you get more acquaintances at court, it will be impossible for you to frequent your former acquaintances, so much as you did while you had no courtiers. As for example, at your first *début*, I suppose you were chiefly at madame Monconseil's, lady de la Fayette's, and madame Du Boccage's. Now that you have got so many other houses, you cannot be at theirs in as you used; but pray take care not to give the least reason to think that you neglect or desert them; for the sake of new, more dignified and more agreeable acquaintances; which would be ungrateful and imprudent on your part, and never forgiven on

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*The greatest in little things, and the least in great ones.*

theirs. Call upon them often, though you do not stay with them so long as formerly; tell them that you are sorry you are obliged to go away, but that you have such and such engagements, with which good-breeding obliges you to comply; and insinuate that you would rather stay with them. In short, take care to make many personal friends, and as few personal enemies, possible. I do not mean, by personal friends, intimates and confidential friends, of which no man can hope to have half a dozen in the whole course of his life; but I mean friends, in the common acceptation of the word; that is, people who speak well of you, and who would rather do you good than harm, consistently with their own interest, and no farther.

## LETTER CX.

*Modesty and Firmness...Modern Historical and Political Learning...La Bruyere...La Rochefoucault.*

MY DEAR FRIEND,

London, February the 4

THE accounts which I receive of you from Paris grow every day more and more satisfactory. Mr. Albemarle has written a sort of panegyric on you which has been seen by many people here, and which will be a very useful forerunner for you. Being in the fashion is an important point for any body, any where; but it would be a very great one for you to be established in the fashion here before you return. Your business would be half done by it, as I am sure you would not give people reason to change their favourable præ-sentiments of you. The good that is said of you will not, I am convinced, make you a coxcomb, and, on the other hand, the being thought still to want some little accomplishments will, I am persuaded, not mortify you, but only animate you to acquire them: I will, therefore, give you both fairly in the following extract of a letter which I lately received from an impartial and discerning friend.

“Permit me to assure you, Sir, that Mr. Stau-

“ will succeed. He has a great fund of knowledge,  
 “ and an uncommonly good memory, though he does  
 “ not make any parade of either the one or the other.  
 “ He is desirous of pleasing, and he will please. He  
 “ has an expressive countenance ; his figure is elegant,  
 “ although little. He has not the least awkwardness,  
 “ though he has not as yet acquired all the graces re-  
 “ quisite. In short, he wants nothing but those things,  
 “ which, at his age, must unavoidably be wanting ; I  
 “ mean, a certain turn and delicacy of manners, which  
 “ are to be acquired only by time, and in good com-  
 “ pany. Ready, as he is, he will soon learn them ;  
 “ particularly as he frequents such companies as are  
 “ the most proper to give them.”

By this extract, which I can assure you is a faithful one, you and I have both of us the satisfaction of knowing, how much you have, and how little you want. Let what you have, give you (if possible) rather more external modesty, but at the same time more interior firmness ; and let what you want, which you see is very attainable, redouble your attention and endeavour to acquire it. You have, in truth, but that one thing to apply to ; and a very pleasing application it is, since it is through pleasures that you must arrive at it. Company, suppers, balls, spectacles, which show you the models upon which you must form yourself, and all the little usages, customs, and delicacies, which you must adopt, and make habitual to you, are now your only schools and universities.

I have sent you, by the opportunity of Pollock the courier, who was once my servant, two little parcels of Greek and English books : and shall send you two more by Mr. Yorke : but I accompany them with this caution ; that, as you have not much time to read, you should employ it in reading what is the most necessary ; and that is, indisputably, modern historical, geographical, chronological, and political knowledge ; the present constitution, maxims, force, riches, trade, commerce, characters, parties, and cabals, of the several courts of Europe. Many who are reckoned good scholars, though they know pretty accurately the ge

ernments of Athens and Rome, are totally ignorant of the constitution, of any one country now in Europe, even of their own. Read just Latin and Greek enough to keep up your classical learning, which will be an ornament to you while young, and a comfort to you when old. But the true useful knowledge, and especially for you, is the modern knowledge above mentioned. It is that which must qualify you both for domestic and foreign business, and it is to that, therefore, that you should principally direct your attention; and I know with great pleasure, that you do so. I would not thus commend you to yourself, if I thought commendations would have upon you those ill effects which they frequently have upon weak minds. I think you are much above being a vain coxcomb, over-rating your own merit, and insulting others with the superabundance of it. On the contrary, I am convinced, that the consciousness of merit makes a man of sense more modest, though more firm. A man who displays his own merit is a coxcomb, and a man who does not know it is a fool. A man of sense knows it, exerts it, avails himself of it, but never boasts of it; and always seems rather to under than over value it, though, in truth, he sets the right value upon it. A man who is really diffident, timid, and bashful, be his merit what it will, never can push himself in the world; his dependency throws him into inaction; and the forward, the bustling, and the petulant, will always get the better of him. The manner makes the whole difference. What would be impudence in one man, is only a proper and decent assurance in another. A man of sense, and of knowledge of the world, will assert his own rights, and pursue his own objects, as steadily and intrepidly as the most impudent man living, and commonly more so; but then he has address enough to give an air of modesty to all he does. This engages and prevails, whilst the very same things shock and fail from the over-bearing or impudent manner only of doing them. I repeat my maxim, *Suaviter in modo, fortiter in re* †. Would you know the characters, modes,

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† Gentle in manner, firm in conduct.

nd manners of the latter end of the last age, which are very like those of the present, read *La Bruyere*. But would you know man, independently of modes, read *La Rochefoucault*, who, I am afraid, paints him very exactly.

Give the enclosed to Abbé Guasco, of whom you take good use, to go about with you, and see things. Between you and me, he has more knowledge than arts. *Mais un habile homme sçait tirer parti de tout* †; and every body is good for something. President Montesquieu is, in every sense, a most useful acquaintance. He has parts joined to great reading and knowledge of the world.

Adieu ! May the graces attend you. If they do not come to you willingly, ravish them, and force them to accompany all you think, all you say, and all you do.

## LETTER CXI.

*Manner in Speaking...Parliamentary Orators...Lord Chatham. Lord Mansfield...The Citizen turned Gentleman.*

MY DEAR FRIEND,

London, February the 11th

WHEN you go to the play, you must certainly have observed the very different effects which the several parts have upon you, according as they are well or ill acted. The best tragedy of Corneille, if well spoken and acted, interests, engages, agitates, and affects your passions. Love, terror, and pity, alternately possess you. But, if ill spoken and acted, it would only excite your indignation or your laughter. Why? It is still Corneille's; it is the same sense, the same matter, whether well or ill acted. It is then merely the manner of speaking and acting that makes this great difference in the effects. Apply this to yourself, and conclude from it, that if you would either please in a private company, or persuade in a public assembly, your looks, gestures, graces, enunciation, proper accents, and emphatic, and tuneful cadences, are full as neces-

† An able man draws advantages from every thing.

sary as the matter itself. Let awkward, ungrace inelegant, and dull fellows, say what they will in be of their solid matter, and strong reasonings; and them despise all those graces and ornaments which gage the senses and captivate the heart; they will (though they will possibly wonder why) that their re unpolished matter, and their unadorned, coarse, strong arguments, will neither please nor persuade; on the contrary, will tire out attention, and excite gust. We are so made, we love to be pleased, b than to be informed; information is, in a certai gree, mortifying, as it implies our previous ignora it must be sweetened to be palatable.

To bring this directly to you; know that no can make a figure in this country, but by parliar Your fate depends upon your success there as a sjer: and take my word for it, that success turns r more upon manner than matter. Mr. Pitt, and Murray the solicitor-general, uncle to Lord Storm are, beyond comparison, the best speakers. Why i ly because they are the best orators. They alom inflame or quiet the house; they alone are so atte to, in that numerous and noisy assembly, that you r hear a pin fall while either of them is speaking. that their matter is better, or their arguments itre than other people's? Does the house expect ext dinary information from them? Not in the least: the house expects pleasure from them, and they attends; finds it, and therefore approves. Mr. particularly, has very little parliamentary knowle his matter is generally flimsy, and his arguments weak: but his eloquence is superior. his action g ful, his enunciation just and harmonious; his pe are well turned, and every word he makes use of i very best, and the most expressive, that can be us that place. This, and not his matter made him master, in spite of both king and ministers. From draw the obvious conclusion. The same thing l full as true in conversation; where even trifles eleg ly expressed, well looked, and accompanied with g ful action, will ever please, beyond all the hom

ned sense in the world. Reflect, on one side, you feel within yourself, while you are forced to hear the tedious, muddy and ill-turned narration of a backward fellow, even though the fact may be interesting; and on the other hand, with what pleasure attend to the relation of a much less interesting matter, when elegantly expressed, genteely turned, and carefully delivered. By attending carefully to the *agrémens* in your daily conversation, they will

be habitual to you, before you come into parliament and you will have nothing then to do, but to attend a little when you come there. I would wish you to be so attentive to this object, that I would not see you speak to your footman but in the very best that the subject admits of, be the language that will. Think of your words, and of their arrangement, before you speak; chuse the most elegant, and place them in the best order. Consult your own ear to avoid cacophony; and what is very near as bad, harshness. Think also of your gesture and looks, when you are speaking even upon the most trifling subject. The same things, differently expressed, looked upon, and delivered, cease to be the same things. The most successful lover in the world cannot make a stronger impression of love, than the *bourgeois gentilhomme* † does by a happy form of words, *Mourir d'amour me font belle vos beaux yeux !* I defy any body to say more;

I would advise nobody to say that: and I would recommend to you, rather to smother and conceal passion entirely, than to reveal it in these words. Generally, this holds in every thing, as well as in that particular instance. The French, to do them justice, are very minutely to the purity, the correctness, and elegance of their style in conversation, and in their

*Bien narrer* || is an object of their study; and when they sometimes carry it to affectation, they sink into inelegancy, which is much the worst

† turned gentleman, the character in Moliere from which he takes his Commissary.  
|| *My dear Marchioness, your fine eyes cause me to die of love & I rate well,*



extreme of the two. Observe them, and form French style upon theirs; for elegance in one language will re-produce itself in all. I knew a young man who being just elected a member of parliament, laughed at for being discovered, through the key of his chamber-door, speaking to himself in the French and forming his looks and gestures. I could not in that laugh; but, on the contrary, thought him wiser than those who laughed at him; for he knew the importance of those little graces in a public assembly and they did not. Your little person (which I am by the way is not ill turned) whether in a laced coat or a blanket, is specifically the same; but yet, believe, you chuse to wear the former: and you are in the right, for the sake of pleasing more. The best-bred man in Europe, if a lady let fall her fan, would certainly take it up and give it her: the best-bred man in Europe could do no more. The difference however would be considerable; the latter would please by doing it gracefully; the former would be laughed at for doing it awkwardly. I repeat it, and repeat again, and shall never cease repeating it to you: manners, graces, style, elegance, and all those ornaments, must now be the objects of your attention: it is now, or never, that you must acquire them. I dispense, therefore, all other considerations; make this now your serious study: you have not one moment to lose. The solid and the ornamental united are undoubtedly best; but were I reduced to make an option I should, without hesitation, chuse the latter.

## LETTER CXII.

*Love and Respect.. Martial's celebrated Epigram paraphrased..  
Dr. Johnson delineated...University of Cambridge...Bill for  
reforming the Calendar.*

MY DEAR FRIEND,

London, February the 28th

[ HIS epigram in Martial,

Non amo te, Sabidi, nec possum dicere qua e,  
Hoc tantum possum dicere, non amo te \*;

is puzzled a great many people, who cannot conceive how it is possible not to love any body, and yet not to know the reason why. I think I conceive Martial's meaning very clearly, though the nature of epigram, which is to be short, would not allow him to explain it more fully; and I take it to be this: "O Sabidis, you are a very worthy, deserving man; you have a thousand good qualities, you have a great deal of learning; I esteem, I respect, but for the soul of me I cannot love you, though I cannot particularly say why. You are not amiable; you have not those engaging manners, those pleasing attentions, those graces, and that address, which are absolutely necessary to please, though impossible to define. I cannot say it is this or that particular thing that hinders me from loving you, it is the whole together; and upon the whole you are not lovable." How often have I, in the course of my life, found myself in this situation, with regard to many of my acquaintance, whom I have honored and respected, without being able to love! I did not know, why, because, when one is young, one does not take the trouble, nor allow one's-self the time, to analyse one's sentiments, and to trace them up to their source. My subsequent observation and reflection have taught me why. There is a man † whose moral character

\* Thus happily rendered in English:  
I do not love thee Dr. Fell,  
The reason why I cannot tell;  
But I don't love thee Dr. Fell,

† Supposed to be Dr. Johnson.

deep learning, and superior parts, I acknowledge  
 nire, and respect ; but whom it is so impossible to  
 to love, that I am almost in a fever whenever I a  
 his company. His figure (without being defor  
 seems made to disgrace or ridicule the common f  
 ture of the human body. His legs and arms are  
 er in the position, which, according to the situati  
 his body, they ought to be in ; but constantly em  
 ed in committing acts of hostility upon the g  
 He throws any where, but down his throat, wha  
 he means to drink ; and only mangles what he r  
 to carve. Inattentive to all the regards of social  
 he mis-times or mis-places every thing. He dil  
 with heat, and indiscriminately ; mindless of the  
 character, and situation of those with whom h  
 putes : absolutely ignorant of the several gradatic  
 familiarity or respect, he is exactly the same  
 superiors, his equals, and his inferiors ; and then  
 by a necessary consequence, absurd to two of the  
 Is it possible to love such a man ? No. The utr  
 can do for him, is to consider him as a respect  
 Hottentot.

I remember, that when I came from Cambrid  
 had acquired, among the pedants of that illiberal  
 inary, a fauciness of literature, a turn to satire and  
 tempt, and a strong tendency to argumentation  
 contradiction. But I had been but a very little  
 in the world, before I found that this would  
 means do ; and I immediately adopted the op  
 character : I concealed what learning I had ;  
 plauded often, without approving ; and I yielded  
 monly, without conviction. *Suaviter in modo* w  
 law and my prophet ; and if I pleased (between  
 and me) it was much more owing to that, than to  
 superior knowledge or merit of my own. *A-prope*  
 word *pleasing* puts one always in mind of Lady He  
 pray tell her, that I declare her responsible to m  
 your pleasing : that I consider her as a pleasing Pa  
 who not only pleases herself, but is the cause of j  
 ing in others : that I know she can make any thi  
 any body ; and that, as your governess, if she d

re-you please, it must be only because she will not, not because she cannot. I hope you are, *du bois en en fait* †; and if so, she is so good a sculptor, I am sure she can give you whatever form she pleases.

I have of late been a sort of an *astronome malgré moi* ‡, bringing, last Monday, into the house of lords, a reforming our present calendar, and taking the new style—upon which occasion I was obliged to talk in astronomical jargon, of which I did not understand one word, but got it by heart, and spoke it by rote from a master. I wished that I had known a little more of it myself; and so much I would have you to know. But the great and necessary knowledge of all these things requires great attention and long experience: exert the former, and may you have the latter.—Adieu!

M. S. I have this moment received your letters of 27th February, and the 2d March. The seal shall be broken as soon as possible. I am glad that you are employed in Lord Albemarle's bureau: it will teach you, at least, the mechanical part of that business, such as holding, entering, and docketing, letters; for you must not imagine that you are let into the *fin fin* of the correspondence, nor indeed is it fit that you should, at your age. However, use yourself to secrecy as to the letters you either read or write, that in time you may be trusted with *secret, very secret, separate, &c.*

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### LETTER CXIII.

*ment on the words "Gentle in Manner, firm in Conduct"... Kings and Ministers...Command of Temper.*

(DEAR FRIEND,

AS MENTIONED to you, some time ago, a sentence, which I would most earnestly wish you always to re-

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† Wood that will bear carving.

‡ An astronomer in spite of myself.

tain in your thoughts, and observe in your conduct. It is *suaviter in modo, fortiter in re*. I do not know one rule so unexceptionably useful and necessary in every part of life. I shall therefore take it for text to-day; and as old men love preaching, have some right to preach to you, I here present with my sermon upon these words. To proceed regularly and *pulpitically*; I will first show you, I loved! the necessary connection of the two words of my text—*suaviter in modo; fortiter in re*. In this place, I shall set forth the advantages and utility arising from a strict observance of the precept contained in my text; & conclude with an application of the

The *suaviter in modo* alone, would degenerate and sink into a mean, timid complaisance, and pusillanimity, if not supported and dignified by the *fortiter in re*, which would also run into impetuosity and brutality, if not tempered and softened by the *suaviter in modo*; however, they are seldom united. The warm, clamorous man, with strong animal spirits, despises the *suaviter in modo*, and thinks to carry all before him by the *fortiter in re*. He may possibly, by great accident, not then succeed, when he has only weak and timid spirits to deal with; but his general fate will be, to be despised, be hated, and fail. On the other hand, the cunning, crafty man, thinks to gain all his ends by the *suaviter in modo* only: he becomes all things to all men; he seems to have no opinion of his own, and he adopts the present opinion of the present person; he insinuates himself only into the esteem of fools, soon detected, and surely despised by every body. The wise man (who differs as much from the cunning as from the choleric) alone joins the *suaviter in modo* with the *fortiter in re*.—Now to the advantages arising from the strict observance of this precept.

If you are in authority, and have a right to command, your commands delivered *suaviter in modo* will be willingly, cheerfully, and consequently well obeyed; whereas, if given only *fortiter*, that is brutally, will rather, as Tacitus says, be interpreted than

For my own part, if I bid my footman bring a glass of wine, in a rough, insulting manner, I expect, that, in obeying me, he would contrive to put some of it upon me; and I am sure I should do so. A cool, steady resolution should show, that, as you have a right to command, you will be obeyed; but at the same time, a gentleness in the manner of enforcing that obedience should make it not a hard one, and soften, as much as possible, the most natural consciousness of inferiority. If you are to ask for, or even to solicit your due, you must do so *in modo*, or you will give those, who have a right to refuse you either, a pretence to do it, by the same manner; but, on the other hand, you must show ready perseverance and decent tenaciousness, *fortitè in re*. The right motives are seldom the motives of men's actions, especially of kings, ministers, and people in high stations, who often give to their commands authority and fear what they would refuse to justify by merit. By the *suavitè in modo* engage their hearts; at least prevent the pretence of offence; and take care to show enough of the *fortitè in re* to overcome their love of ease; or their fear, what you may in vain hope for from their justice or good nature. People in high life are hardened to the wanton cruelties of mankind, as surgeons are to their patients; they see and hear of them all day long, and are surrounded with so many simulated ones, that they do not know which are real, and which not. Other sentiments are more readily applied than those of mere justice and humanity; their favour must be captivated by the *suavitè in modo*: their love of ease disturbed by unwelcome opportunity, or their fears wrought upon by a determination of implacable, cool resentment: thus they are governed by the *fortitè in re*. This precept is the only way in the world, of being loved without being despised, and feared without being hated. It constitutes the true nobility of character, which every wise man must endeavour to establish.

to apply what has been said, and so conclude that you have a hastiness in your te

which unguardedly breaks out into indiscreet sallies, or rough expressions, to either your superiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the *suauius in modo* to your assistance; at the first impulse of passion, be silent, till you can be soft. Labor even to get the command of your countenance so well, that those emotions may not be read in it;—a most unspeakable advantage in business. On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing on your part, no whedding, coaxing, nor flattery, on other people's make you recede one jot from any point which reason and prudence have bid you pursue; but return to the charge, persist, persevere, and you will find most things attainable that are possible. A yielding, timid meekness is always intreated and abused by the unjust and unfeeling; but when sustained by the *fortius in re* is always respected, commonly successful. In your friendships and connections, as well as in your enmities, this rule is particularly useful; let your firmness and vigor preserve and invite attachments to you; but, at the same time, let your manner hinder the enmities of your friends and dependants from becoming yours: let your enemies be disarmed by the gentleness of your manner; but let them feel, at the same time, the steadiness of your just resentment; for there is a great difference between bearing malice, which is always ungenerous, and a resolute self-defence, which is always prudent and justifiable. In negotiations with foreign ministers, remember the *fortius in re*; give no point, accept of no expedient, till the utmost necessity reduces you to it, and even then dispute the ground inch by inch; but then, while you are contending with the minister, *fortius in re*, remember to gain the man by the *suauius in modo*. Tell him, in a frank, gallant manner, that your ministerial wrangles do not lessen your personal regard for his merit; but that, on the contrary, his zeal and ability, in the service of his master increase it; and that, of all things you desire to make a good friend of so good a servant.

By these means you may and will very often be gainer, — you never can be a loser. Some people cannot gain upon themselves to be easy and civil to those who are their rivals, competitors, or opposers; though, independently of those accidental circumstances they would like and esteem them. They betray a jealousy and an awkwardness in company with them, and catch at any little thing to expose them; and so, even temporary and only occasional opponents, make them their personal enemies. This is exceedingly weak and detrimental, as, indeed, is all humor in business: which can only be carried on successfully, by unadulterated good policy and right reasoning. In such cases, you would be more particularly and *noblement*, civil, easy, and frank with the man whose designs I traversed; this is commonly called generosity and magnanimity, but is, in truth, good sense and policy. The manner is often as important as the matter, sometimes more so; a favor may make an enemy, and an injury may make a friend, according to the different manner in which they are severally done. The countenance, the address, the words, the enunciation, the graces, add great efficacy to the the *suaviter in modo*, and great dignity to the *fortiter in re*; and consequently they deserve the utmost attention.

From what has been said, I conclude with this observation, That gentleness of manners, with firmness of mind, is a short, but full description of human perfection, on this side of religious and moral duties. That you may be seriously convinced of this truth, and show it in your life and conversation, is the most sincere and constant wish of yours.



ELEMENTS OF A  
LETTER CXIV.

*Love and Hatred equall, critical... Atentions in Company..  
stitution of Things at Paris... Difference between Sein  
Staring.*

MY DEAR FRIEND;

London, March the

I RECEIVED by the last post a letter from Gualco, in which he joins his representations to of Lord Albemarle, against your remaining any longer in your very bad lodgings at the academy; and do not find that any advantage can arise to you, being *interne* in an academy, which is full as far the riding-house, and from all your other masters your lodgings will probably be, I agree to your removing to an *hôtel garni*; \* the Abbé will help you to one, as I desire him by the inclosed; which you give him. I must, however, annex one condition to your going into private lodgings, which is, an exclusion of English breakfasts and suppers at the former consume the whole morning, and they employ the evenings very ill, in senseless toasts *l'Angloisè* in their infernal claret. You will be obliged to go to the riding-house as often as possible, though whenever your new business at Lord Albermarle's not hinder you. By the way, you may make your lodgings for one whole year certain, by which means you may get them much cheaper; for though I intend to see you here in less than a year, it will be but a little time, and you will return to Paris again, within a month; at which time, provided you have got *politesse, les manières, les attentions, et les graces du monde*, I shall place you in some business suitable to your destination.

I have received, at last, your present of the portrait from Dominichino, by Blanchét. It is very finely drawn; it is pity that he did not take in all the figures of the original. I will hang it up, where it shall be your pleasure again some time or other.

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\* A furnished house.

Mr. Harte is returned in perfect health from Cornwall, and has taken possession of his prebendal house at Windsor, which is a very pretty one. As I dare say you will always feel, I hope you will always express, the strongest sentiments of gratitude and friendship for me. Write to him frequently, and attend to the letters you receive from him. He shall be with us at Ackheath, alias *Labiole*, all the time that I propose you shall be there, which, I believe, will be the month of August next.

Having thus mentioned to you the probable time of my meeting, I will prepare you a little for it. Hatred, jealousy, or envy, make most people attentive to discover the least defects of those they do not love; they rejoice at every new discovery they make of that kind, and take care to publish it. I thank God, I do not know what those three ungenerous passions are, having never felt them in my own breast! but love has just the reverse effect upon me, except that I conceal, instead of publishing, the defects which my attention makes me discover in those I love. I curiously pry into them; I analyse them; and wishing either to find them perfect, or to make them so, nothing escapes me, and I soon discover every the least gradation towards, or from that perfection. You must, therefore, expect the most critical *examen* that ever any body underwent: I will discover your least, as well as your greatest defects, and I shall very freely tell you of them, *Non quod scio habeam, sed quod amem*.\* But I shall tell them you *à-tête*, and as *Micio*, not as *Demea*; and I will tell them to nobody else. I think it but fair to inform you beforehand, where I suspect that my criticisms are likely to fall; and that is more upon the outward, than upon the inward man. I neither suspect your heart nor your head; but, to be plain with you, I have a strange distrust of your air, your address, your manners, your *tournure*, and particularly of your *énonciation* and elegance of style. These will be all put to trial; for while you are with me, you must do the

\* Not because I hate, but because I love you.

honours of my house and table; the least inaccour or inelegancy will not escape me; as you will find *a look* at the time, and by a remonstrance after when we are alone. You will see a great deal of pany of all sorts at *Babiole*, and particularly foreign. Make, therefore, in the mean time, all these elegant and ornamental qualifications your peculiar care. Some authors have criticised their own works with hopes of hindering others from doing it after; but then they do it themselves with so much tenderness and partiality for their own production, that not only the production itself, but the preventive criticism is criticised. I am not one of these authors; but, on the contrary, my severity increases with fondness for my work; and if you will but effect to correct all the faults I shall find, I will ensure you all subsequent criticisms from other quarters.

Are you got a little into the interior, into the constitution of things at Paris? Have you seen what have been thoroughly. For, by the way, few see what they see, or hear what they hear. For example, if you go to *les Invalides*, do you content yourself with seeing the building, the hall where three hundred cripples dine, and the galleries where they lie? Or do you inform yourself of the number, conditions of their admission, their allowance, the value and nature of the fund by which the whole is supported? This latter I call seeing, the former staring. Many people take the opportunity of *vacances*, to go and see the empty rooms, where several chambers of the parliament did sit; which are exceedingly like all other large rooms: when you go there, let it be when they are full; sit and hear what is doing in them; learn their respective constitutions, jurisdictions, objects and methods of proceeding; hear some causes tried in every one of the different chambers. *Approchez les choses.*†

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† Inquire deeply.

I am glad to hear that you are so well at Marquis St. Germain, † of whom I hear a very good character. How are you with the other foreign ministers Paris? Do you frequent the Dutch ambassador or ambassadress? Have you any footing at the Nuncio's, at the Imperial and Spanish ambassadors? It is useful. Be more particular in your letters to me, as to your manner of passing your time, and the company you keep. Where do you dine and sup oftenest? Whose life is most your home?—Adieu!

## LETTER CXV.

*Formation of the Calendar...His Lordship's Conduct in that Affair...His Speech in the House of Lords...Lord Macclesfield's...The pleasing Speaker more applauded than the well-informed...Lord Bolingbroke's Style.*

MY DEAR FRIEND,

London, March the 18th.

ACQUAINTED you in a former letter that I had brought a bill into the house of Lords for correcting and reforming our present calendar, which is the Julian; and for adopting the Gregorian. I will now give you a more particular account of that affair; from which reflections will naturally occur to you, that may be useful, and which I fear you have not made. It was notorious, that the Julian calendar was erroneous, and had overcharged the solar year with eleven days. Pope Gregory the XIIIth. corrected it; but his reformed calendar was immediately received by all the catholic powers of Europe, and afterwards adopted by all the protestant ones, except Russia, Sweden, and England. It was not, in my opinion, very honourable for England to remain in a gross and avowed error, especially in such company; the inconvenience of it was likewise felt by all those who had foreign correspondences, whether political or mercantile. I determined, therefore, to attempt the reform.

*At that time Ambassador from the King of Sardinia to the court of France.*

ation ; I consulted the best lawyers, and the most skillful astronomers, and we cooked up a bill for that purpose. But then my difficulty began : I was to bring in this bill, which was necessarily composed of law jargon and astronomical calculations, to both which I am an utter stranger. However, it was absolutely necessary to make the house of Lords think that I knew something of the matter ; and also, to make them believe that they knew something of it themselves, which they do not. For my own part, I could just as soon have talked Celtic or Slavonian to them, as astronomy ; and they would have understood me full as well : I resolved to do better than speak to the purpose, and to please instead of informing them. I gave them, therefore, only an historical account of calendars, from the Egyptian down to the Gregorian, amusing them now and then with little episodes ; but I was particularly attentive to the choice of my words, to the harmony and roundness of my periods, to my elocution, to my action. This succeeded, and ever will succeed ; they thought I informed, because I pleased them : and many of them said, that I had made the whole very clear to them ; when, God knows, I had not even attempted it. Lord Macclesfield, who had the greatest share in forming the bill, and who is one of the greatest mathematicians and astronomers in Europe, spoke afterwards with infinite knowledge, and all the clearness that so intricate a matter would admit of : but his periods, his periods, and his utterance, were not nearly so good as mine, the preference was most unaccountably, though most unjustly, given to me. There can ever be the case ; every numerous assembly is made up of individuals who compose it be what they will : mere reason and good sense is never to be talked to a mob : their passions, their sentiments, their senses, and their seeming interests, are alone to be applied to.

When you come into the house of commons, if you imagine that speaking plain and unadorned sense and reason will do your business, you will find yourself most grossly mistaken. As a speaker, you will be ranked only according to your eloquence, and by

according to your matter ; every body knows  
 utter almost alike, but few can adorn it. I was  
 convinced of the importance and powers of elo-  
 ; and from that moment I applied myself to it.  
 ed not to utter one word, even in common con-  
 on, that should not be the most expressive, and  
 st elegant, that the language could supply me  
 r that purpose ; by which means I have acquired  
 certain degree of habitual eloquence, that I  
 now really take some pains if I would express  
 very inelegantly. I want to inculcate this  
 truth into you, which you seem by no means  
 convinced of yet, that ornaments are at present  
 chief objects.

Among the commonly called little things, to which  
 you do not attend, your hand-writing is one, which is  
 shamefully bad, and illiberal ; it is neither the  
 hand of a man of business, nor of a gentleman, but of  
 a school-boy ; as soon, therefore, as you have  
 done with the Abbé Nolet, pray get an excellent wri-  
 ter after (since you think that you cannot teach  
 your son to write what hand you please) and let him  
 teach you to write a genteel, legible, liberal hand, and  
 not the hand of a *procureur*, or a writing-master,  
 or that sort of hand in which the first *commis* in foreign  
 offices commonly write : for I tell you truly, that  
 lord Albemarle, nothing should remain in my  
 hand, written in your present hand.

In fortnight or three weeks, you will see Sir Charles  
 in Paris, in his way to Toulouse, where he is  
 to stay a year or two. Pray be very civil to him, but  
 do not carry him into company, except presenting him  
 to lord Albemarle ; for as he is not to stay at Paris  
 more than a week, we do not desire that he should taste of  
 dissipation : you may show him a play and an op-  
 eration, my dear child.

## LETTER XLVI.

*Knowledge of the World. Necessary Accomplishments of a Gentleman. Domestic Politics. Death of the Prince of Wales.*

MY DEAR FRIEND,

London, March the 4.

WHAT a happy period of your life is this! While you were younger, dry rules, and unconnected words, were the unpleasant objects of your labors. When you grow older, the anxiety, the vexations, the disquietments inseparable from public business, will require the greatest share of your time and attention; your pleasures, may indeed, conduce to your business, and your business will quicken your pleasures; but still your time must, at least, be divided: whereas it is now wholly your own, and cannot be so well employed as in the pleasures of a gentleman. The world is now the only book you want, and almost the only one you ought to read: that necessary book can only be read in company, in public places, at meals, and in circles. You must be in the pleasures, in order to learn the manners of good company. In promiscuous, or informal business, people conceal, or at least endeavor to conceal their characters; whereas pleasures discover them, and the heart breaks out through the guard of the understanding. There are often propitious occasions for diligent inquiries to improve in your destination: particularly, the able conduct of pleasure is a fine school to learn a good table, and to detect the uses of ingenuities, civility, necessity, and magnanimity. There is a certain light and elegance, useful to be conversant upon, and conversation, which is only to be learned in the pleasures of good company. In truth, it may be said; that civility is a man of parts, and experience of the world, will give a man a knowledge of it.

As civility is a man of parts, the female sex is often of a more polite and agreeable conversation. We must have a man of a good deal of wit, a good deal of wit in light courts. The late Lord of Stafford governed, for a

considerable time, the court of Berlin, and made his own fortune, by being well with madame de Wertemberg, the first king of Prussia's mistress; and I could name many other instances of that kind. Let every other book give way for the present, to this great and necessary book, the world; of which there are so many various editions, that it requires a great deal of time and attention to understand it well: contrary to all other books, you must not stay at home, but go a road to read it; and, when you seek it abroad, you will not find it in booksellers' shops and stalls, but in courts, in *hôtels*, at entertainments, balls, assemblies, spectacles, &c. Put yourself upon the foot of an easy domestic, but polite familiarity and intimacy, in the several French houses which you have been introduced. Your profession is this agreeable peculiarity in it, which is, that it is connected with, and promoted by pleasures; and it is the only one, in which a thorough knowledge of the world, polite manners, and an engaging address, are absolutely necessary. If a lawyer knows his law, a merchant his divinity, and a financier his calculations, each may make a figure and a fortune in his profession, without great knowledge of the world, and without the manners of gentlemen. But your profession throws you into all the intrigues, and cabals, as well as cases of courts: in those windings and labyrinths, knowledge of the world, a discernment of characters, suppleness and versatility of mind, and an elegance of manners must be your clue: you must know how to soothe and lull the monsters that guard, and how to address and gain the fair that keep the golden fleece. These are the arts and the accomplishments absolutely necessary for a foreign minister; in which it must be owned, to our shame, that most other nations do the English; and, *ceteris paribus* a French minister will get the better of an English one in any third court in Europe. The Cardinal d'Orléans was looked upon at Rome as an Italian, and not as a French Cardinal; and Monsieur d'Avaux, wherever he went, is never considered as a foreign minister, but as a valet, and a personal friend. Mere plain truth, sent



and knowledge, will by no means do alone in courts: art and ornaments must come to their assistance.

The death of the prince of Wales, who was more beloved for his affability and good nature, than esteemed for his steadiness and conduct, has given concern to many, and apprehensions to all. The great difference of age in the king and prince George presents the prospect of a minority—a disagreeable prospect for any nation! But it is to be hoped, and is most probable, that the king, who is now perfectly recovered of his late indisposition, may live to see his grandson of age. He is, seriously, a most hopeful boy: gentle and good-natured, with good sound sense. This event has made all sorts of people here historians, as well as politicians. Our histories are rummaged for all the particular circumstances of the six minorities we have had since the conquest; viz. those of Henry III. Edward III. Richard II. Henry VI. Edward V. and Edward VI; and the reasonings, the speculations, the conjectures, and the predictions, you will easily imagine, must be innumerable and endless, in this nation, where every porter is a consummate politician. Doctor Swift says, very humourously, “Every man knows that he understands religion and politics, though he never learned them; but many people are conscious they do not understand many other sciences, from having never learned them.”—Adieu!

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### LETTER CXVII.

*Courts... Keeping Secrets... Study of Astronomy and Geometry...  
Lorl Chesterfield's Speech... Oratory.*

MY DEAR FRIEND,

London, April the 7<sup>th</sup>

**H**ERE you have, altogether, the pocket books, the compasses, and the pattern. When your three Graces have made their option, you need only send me, in a letter, small pieces of the three mohairs they fix upon. If I can find no way of sending them, safely, and di-

rectly to Paris, I will contrive to have them left with madame Morel, at Orléans, who, being madame Moncontail's agent there, may find means of furthering them to your three ladies, who all belong to your friend madame Mercantail.

You will also find, in the packet, a compass ring set round with little diamonds, which I advise you to make a present of to Abbé Guasco, who has been useful to you, and will continue to be so: as it is a mere bubble, you must add to the value of it by your manner of giving it him. All those little gallantries depend entirely upon the manner of doing them; as, in truth, what does not? The greatest favours may be done so awkwardly and bunglingly as to offend; and disagreeable things may be done so agreeably as almost to oblige. Endeavour to acquire this great secret; it exists, it is to be found, and is worth a great deal more than the grand secret of the alchymists would be if it was, as it is not to be found. This is only to be learned in courts, where clashing views, jarring opinions, and cordial hatreds, are softened, and kept within decent bounds, by politeness and manners. Frequent, observe, and learn courts. Are you free of that at St. Cloud? Are you often at Versailles? Insinuate yourself into favour at those places. L'abbé de la Ville, my old friend, will help you at the latter; your three ladies may establish you in the former. The good breeding *de la Ville et de la Cour* † are different; but, without deciding which is intrinsically the best, that of the court is, without doubt, the most necessary for you, who are to live, to grow, and to rise in courts. In two years time, which will be as soon as you are fit for it, I hope to be able to plant you in the soil of a *young court* here; where, if you have all the address of a good courtier, you will have a great chance of thriving and flourishing. Young favour is easily acquired, if the proper means are employed; and when acquired, it is warm, if not durable; and the warm moments must be snatched and improved. Do not mention this view

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† City and court.

of mine for you to any mortal ; but learn to keep your own secrets, which, by the way, very few people can do.

If your course of experimental philosophy, with Abbé Nolet, is over, I would have you apply to Abbé Sallier for a master to give you a general notion of astronomy and geometry ; of both which you may know as much as I desire you should in six months time. I only desire that you shall have a clear notion of the present planetary system, and the history of all the former systems. Fonténelle's *Pluralité des Mondes* will almost teach you all you need know upon that subject. As for geometry, the seven first books of Euclid will be a sufficient portion of it for you. It is right to have a general notion of those abstruse sciences, so as not to appear quite ignorant of them, when they happen, as sometimes they do, to be the topics of conversation ; but a deep knowledge of them requires too much time, and engrosses the mind too much. I repeat it again and again to you, let the great book of the World be your principal study.

Whatever may be said at Paris of my speech upon the bill for the reformation of the present calendar, or whatever applause it may have met with here, the whole, I can assure you, is owing to the words and to the delivery, but by no means to the matter ; which, as I told you in a former letter, I was not master of. I mention this again, to shew you the importance of well-chosen words, harmonious periods, and good delivery ; for, between you and me, Lord Macclesfield's speech was, in truth, worth a thousand of mine. It will soon be printed, and I will send it you. It is very instructive. You say, that you wish to speak but half as well as I did : you may easily speak full as well as ever I did, if you will but give the same attention to the same objects that I did at your age, and for many years afterwards ; I mean, correctness, purity and elegance of style, harmony of periods, and gracefulness of delivery. Read over and over again the third book of *Cicero de Oratore*, in which he particularly treats of the ornamental parts of oratory : they are indeed prop-

oratory, for all the rest depends only upon com-  
pense, and some knowledge of the subjects you  
upon. But if you would please, persuade, and  
it in speaking, it must be by the ornamental parts  
atory.—Adieu!

## LETTER CXVIII.

*ment in Paintings...Style of Conversation at Paris...Ne-  
cessity of adapting ourselves to the Company.*

DEAR FRIEND,

London, April the 22d.

PLY to you now, as to the greatest *virtuoso* of  
or perhaps any other age; one whose superior  
ment and distinguishing eye hindered the king of  
d from buying a bad picture at Venice, and whose  
ons in the realms of *virtù* are final, and without  
l. Now to the point. I have had a catalogue  
ne, for the sale of some pictures at the apart-  
s of the *Sieur Araison Aperén, valet de chambre de  
ne, sur le quai de la Mégisserie, au coin de l'Arche Ma-*  
There I observe two large pictures of Titian, as  
bed in the inclosed page of the catalogue, No. 18,  
I should be glad to purchase, upon two con-  
is; the first is, that they be undoubted originals  
tian, in good preservation; and the other, that  
come cheap. To ascertain the first, (but without  
aging your skill) I wish you would get some un-  
ed connoisseurs to examine them carefully; and  
on such critical examination, they should be  
mously allowed to be undisputed originals of Ti-  
and well preserved, then comes the second point,  
ice: I will not go above two hundred pounds  
ig for the two together; but as much less as you  
et them for. I acknowledge that two hundred  
ds seems to be a very small sum for two undoubt-  
tions of that size; but, on the other hand, as  
Italian pictures are now out of fashion at Paris,  
e fashion decides of every thing, and as these pic-  
are too large for common rooms, they may pos-

## ELEMENTS OF A

which is the price above limited. I leave the  
 choice of the materials (the price excepted, which  
 is to be paid) to your excellent skill and ex-  
 perience, with proper advice joined to them. Should  
 you chuse to buy them for that price, carry them to  
 your own lodgings, and get a frame made to the  
 board, which I suppose has none, exactly the same  
 as the other frame, and have the old one new gilt,  
 and then get them carefully packed up, and sent me by  
 express.

I hear much of your conversing with *les beaux esprits*  
 at Paris: I am very glad of it; it gives a degree of  
 reputation, especially at Paris; and their conversation  
 is generally instructive, though sometimes affected. I  
 must be sworn, that the polite conversation of the men  
 and women of fashion at Paris, though not always very  
 deep, is much less futile and frivolous than ours here.  
 It turns at least upon some subject, something of taste,  
 some point of history, criticism, and even philosophy;  
 which, though probably not quite so solid as Mr.  
 Locke's, is however better, and more becoming rati-  
 onal beings, than our frivolous dissertations upon the  
 weather, or upon wind. Monsieur du Clos observes,  
 and I think very justly, *qu'il y a à présent en France une*  
*fermentation universelle de la raison qui tend à se d.velopper.*  
 Whereas, I am sorry to say, that here that fermentation  
 seems to have been over some years ago, the spirit evap-  
 orated, and only the dregs left. Moreover, *les beaux es-*  
*prits* at Paris are commonly well bred, which ours very  
 frequently are not: with the former your manners  
 will be formed; with the latter, wit must generally be  
 compounded for at the expense of manners. Are you  
 acquainted with Marivaux, who has certainly studied,  
 and is well acquainted with the heart; but who refines  
 so much upon its *plis et replis*, + and describes them so  
 affectedly, that he often is unintelligible to his readers,  
 and sometimes so, I dare say, to himself? Do you  
 know *Crébillon de Fils*? He is a fine painter, and a

§ That there is at present in France a general fermentation of rea-  
 son, which tends to a crisis.  
 † Readings and refoldings.

ing writer; his characters are admirable, and reflections just. Frequent these people, and be, but not proud, of frequenting them; never of it, as a proof of your own merit; nor insult, in manner, other companies, by telling them affectingly what you, Montesquieu, and Fontenelle were doing of the other day; as I have known many people do here, with regard to Pope and Swift, who had never been twice in company with either: nor carry into other companies the tone of those meetings of *esprits*. Talk of literature, taste, philosophy, &c. with them; but with the same ease talk of *rompons*, *es*, &c. with Madame de Blot if she requires it. Most every subject in the world has its proper time and place; in which no one is above or below discussion. The point is, to talk well upon the subject you are upon; and the most trifling, frivolous subjects, will still give a man of parts an opportunity of showing them. *L'usage du grand monde* can alone teach this. This was the distinguishing characteristic of the great, and a happy one it was; that he could be conversational, and with so much ease, adopt the most different, and even the most opposite habits and manners, that each seemed natural to him. Prepare yourself for the great world, as the *athlete* prepares to do for their exercises; oil, (if I may use that expression) your mind, and your manners, to give them the necessary suppleness and flexibility; strength alone will not do, as young people are too apt to think.

## LETTER CXIX.

*Attention to Manners...Corpulency...Behaviour in different Companies.*

DEAR FRIEND,

London, May the 2d.

TWO accounts, which I have very lately received of you, from two good judges, have put me into great

spirits. I congratulate you and myself upon your being so near that point at which I so anxiously wish you may arrive. I am sure, that all your attention and endeavours will be exerted; and, if exerted, will succeed. Mr. Toller says, that you are inclined to be fat; but I hope you will decline it as much as you can; not by taking any thing corrosive to your liver, but by taking as little as you can of those things that would make you fat. Drink no choco take your coffee without cream: you cannot possibly avoid suppers at Paris, unless you avoid company which I would by no means have you do; but a little at supper as you can, and make even an allowance for that little at your dinners. Take, occasionally, a double dose of riding and fencing; and now the summer is come, walk a good deal in the Tueries: it is a real inconvenience to any body to be idle, besides, it is ungraceful for a young fellow *petit*, I had like to have forgotten to tell you, I charged Toller to attend particularly to your accent and diction; two points of the utmost importance. To the first he says, "His enunciation bad, but it is to be wished that it was still better he expresses himself with more fire than elegance of good company will instruct him likewise." These, I allow, are all little things, separately, but, aggregately, they make a most important article in the account of a gentleman. In the absence of commons you can never make a figure, without elegance of style, and gracefulness of utterance; you can never succeed as a courtier at your own court, or as a minister at any other, without these invaluable *petits riens dans les manieres et dans les attentions*. Mr. Yorke is by this time at Paris; make your acquaintance to him, but not so as to disgust, in the least, Lord maitre, who may possibly dislike your considering Yorke as the man of business, and him as only *ornier la scene*.† Whatever your opinion may be

† Let it be nothing in the manners and attentions.

‡ To fill up the scene.

at *point*, take care not to let it appear, but be well with them both, by showing no public preference to either.

Though I must necessarily fall into repetitions, by treating the same subject so often, I cannot help recommending to you again the utmost attention to your posture and address. Learn to sit genteely in different companies; to hold genteely, and with good manners, in those companies where you are authorized to be free, and to sit up respectfully where the same freedom is not allowable. Learn even to compose your countenance occasionally to the respectful, the cheerful, and the insinuating. Take particular care that the motions of your hands and arms be easy and graceful; for the neatness of a man consists more in them than in any thing else. Desire some women to tell you of any little awkwardness that they observe in your carriage: they are the best judges of those things; and if they are satisfied, the men will be so too. Are you acquainted with Madame Geoffrain, who has a great deal of wit, and who I am informed receives only the best company in her house. Do you know Madame du Pin, who, I remember, had beauty, and I hear a great deal of wit and reading? I would wish you to converse only with those, who, either from their rank or their merit, require constant attention; for a young man never improves in company, where he thinks he may neglect himself. A new bow must be constantly kept bent; when it grows older, and has taken the right turn, it may now and then be relaxed.

I have this moment paid your draft of £.89. 15/6. it is signed in a very good hand; which proves that a good hand may be written without the assistance of machines. Nothing proves me much more, than to hear some indolently say, that they cannot do what is in every body's power to do, if it be but in their will.—  
Sieu!



ELEMENTS OF A  
LETTER CXX.

*A decisive and peremptory Manner censured... Address  
ducting an Argument.*

MY DEAR FRIEND,

London, May

THE best authors are always the severest of their own works ; they revise, correct, file, and them, till they think they have brought them to tion. Considering you as my work, I do not look myself as a bad author, and am therefore a severe I examine narrowly into the least inaccuracy or gancy, in order to correct, not to expose them, a the work may be perfect at last. You are, I exceedingly improved in your air, address, and m since you have been at Paris ; but still there is, lieve, room for farther improvement, before you to that perfection which I have set my heart up ing you arrive at ; and till that moment I mu tinue filing and polishing. In a letter that I r by last post, from a friend of yours at Paris, the this paragraph :—" I have the honour to assu without flattery, that Mr. Stanhope succeeds l what might be expected from a person of his ag goes into very good company ; and that kind o ner, which was at first thought to be too decisi peremptory, is now judged otherwise ; because i knowledged to be the effect of an ingenuous fra accompanied by politeness, and by a proper dese He studies to please, and succeeds. Madame d sieux was the other day speaking of him with placency and friendship. You will be satisfie him in all respects." This is extremely well, an joice at it : one little circumstance only may, hope will, be altered for the better. Take pains deceive those who thought that your manner wa tle too decisive and peremptory : as it is not me let it not appear so. Compose your countenance air of gentleness and  *douceur*  ; use some expressi diffidence of your own opinion, and deference to people's ; such as, If I might be permitted &

is it not rather so? At least, I have the greatest reason to be diffident of myself.—Such mitigating, engaging words do by no means weaken your argument; on the contrary, make it more powerful, by making it more pleasing. If it is a quick and hasty manner of speaking that people mistake for decided and peevish, prevent their mistakes for the future by speaking more deliberately, and taking a softer tone of voice: as in this case you are free from the guilt, be free from the suspicion too. Mankind, as I have often said, are more governed by appearances than by reality: and, with regard to opinion, one had better be really rough and hard, with the appearance of gentleness and softness, than just the reverse. Few people have penetration enough to discover, attention enough to observe, or even concern enough to examine, beyond the exterior; they take their notions from the surface and go no deeper; they commend, as the gentlest and best natured man in the world, that man who has the most engaging exterior manner, though possibly he may have been but once in his company. An air, a countenance, a softness of voice, a composure of countenance to mildness and softness, which are all easily acquired, do the business; without further examination, and possibly with the contrary qualities, that man is reckoned the gentlest, the most modest, and the best natured man alive. Happily the man who, with a certain fund of parts & knowledge, gets acquainted with the world early enough to burst his bubble, at an age when most people are bubbles of the world! for that is the common case of youth. They grow wiser when it is too late; and are tired and vexed at having been bubbles so long, and often turn knaves at last. Do not therefore trust in appearances and outside, as nine in ten of mankind do, and ever will. Your sense, I know, is sound, and your knowledge extensive. What then remains for you to do, but to adorn those fundamental qualifications with such engaging manners, softness, and gentleness, as will endear you to those who are able to see of your real merit, and which always stand in the stead of merit with those who are not. I do not

mean by this to recommend to you the insipid softness of a gentle fool: no, assert your own opinion, oppose other people's when wrong; but let your manner, your air, your terms, and your tone of voice be soft and gentle, and that easily and naturally, not affectedly. Use palliatives when you contradict; such as, I may be mistaken, I am not sure, but I believe, I should rather think, &c. Finish any argument or dispute with some little good-humored pleasantry, to show that you are neither hurt yourself, nor meant to hurt your antagonist; for an argument, kept up a good while, often occasions a temporary alienation on each side. Pray observe particularly, in those French people who are distinguished by that character, *cette douceur de manières et de manières* †, which they talk of so much, and value so justly; see in what it consists; in mere trifles, and most easy to be acquired, where the heart is really good. Imitate, copy it, till it becomes habitual and easy to you.

Adieu!—I have not heard from you these three weeks, which I think a great while.

### LETTER CXXI.

*Pictures.....Rembrandt....Acquaintances and Friends....Mathematics, &c.*

MY DEAR FRIEND,

London, May the 10th

I RECEIVED yesterday, at the same time, your letters of the 4th and the 11th; and being much more careful of my commissions than you are of yours, I do not delay one moment sending you my final instructions concerning the pictures. The man you allow to be a Titian, and in good preservation; the woman is an indifferent and a damaged picture; but, as I want them for furniture in a particular room, companions are necessary; and therefore I am willing to take the woman, for better for worse, upon account of the

† That softness of manners.

man ; and if she is not too much damaged, I can have her tolerably repaired, as many a fine woman is, by a skilful hand here ; but then I expect the lady should be, in a manner, thrown into the bargain with the man : and, in this state of affairs, the woman being worth little or nothing, I will not go above fourscore louis for the two together. As for the Rembrant you mention, though it is very cheap if good, I do not care for it. I love *la belle nature* ; Rembrant paints caricatures.

I would, by all means, have you go now and then, for two or three days, to *maréchal Coigny's*, at Orli ; it is but a proper civility to that family, which has been particularly civil to you ; and moreover, I would have you familiarise yourself with, and learn the interior and domestic manners of people of that rank and fashion. I also desire that you will frequent *Versailles* and *St. Cloud*, at both which courts you have been received with distinction. Profit by that distinction, and familiarise yourself at both. Great courts are the seats of good-breeding ; you are to live at courts, lose no time in learning them. Go and stay sometimes at *Versailles* for three or four days, where you will be domestic in the best families, by means of your friend *madame de Puisieux*, and mine, *l'abbé de la Ville*. Go to the king's and the dauphin's levees, and distinguish yourself from the rest of your countrymen, who, I dare say, never go there when they can help it. Though the young Frenchmen of fashion may not be worth forming intimate connections with, they are well worth making acquaintance with ; and I do not see how you can avoid it, frequenting so many good French houses as you do, where, to be sure, many of them come. Be cautious how you contract friendships, but be desirous, and even industrious, to obtain an universal acquaintance. Be easy, and even forward, in making new acquaintances ; that is the only way of knowing manners and characters in general, which is, at present, your great object. You are *enfant de famille* † in three min-

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† One of the family.

isters' houses; but I wish you had a footing, at least, in thirteen; and that, I should think, you might easily bring about, by that common chain, which, to a certain degree, connects those you do not with those you do know. For instance, I suppose that neither lord Albemarle, nor marquis de St. Germain, would make the least difficulty to present you to Comte Caunitz, the Nuncio, &c.

When you have got your emaciated Philomath, I desire that his triangles, rhomboids, &c. may not keep you one moment out of the good company you would otherwise be in. Swallow all your learning in the morning, but digest it in company in the evenings. The reading of ten new characters is more your business now than the reading of twenty old books: showish and shining people always get the better of all others, though ever so solid. If you would be a great man in the world when you are old, shine and be showish in it while you are young; know every body, and endeavour (as far as you can with a good conscience) to please every body, I mean exteriorly; for fundamentally it is impossible. Modes and manners vary in different places, and at different times; you must know them, and accommodate yourself to them. The great usage of the world, the knowledge of characters, is what you now want. Study the *beau monde* with great application; but read Homer and Horace only when you have nothing else to do. Adieu! Send me your patterns by the next post, and also your instructions to Grevenkop about the seal, which you seem to have forgotten.

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### LETTER CXXII.

*Graces of Manner and Behaviour easily acquired... Instance in a young Recruit... Elegance of Language.*

MY DEAR FRIEND,

London, May the 16th.

**I**N about three months, from this day, we shall probably meet. I look upon that moment as a young wo

man does upon her bridal night ; I expect the greatest pleasure, and yet cannot help fearing some little mixture of pain. My reason bids me doubt a little, of what my imagination makes me expect. In some articles, I am very sure that my most sanguine wishes will not be disappointed ; and those are the most material ones. In others, I fear something or other, which I can better feel than describe. However, I will attempt it. I fear the want of that amiable and engaging *je ne sais quoi*, which, as some philosophers have, unintelligibly enough, said of the soul, is all in all, and all in every part ; it should shed its influence over every word and action. I fear the want of that air, and first *abord*, which suddenly lays hold of the heart, one does not know distinctly how nor why. I fear an inaccuracy, or, at least, inelegancy of diction, which will wrong, and lower, the best and justest matter. And, lastly, I fear an ungraceful, if not an unpleasant utterance, which would disgrace and vilify the whole. Should these fears be at present founded, yet the objects of them are of such a nature, that you may, if you please, between this and our meeting, remove every one of them. All these engaging and endearing accomplishments are mechanical, and to be acquired by care and observation, as easily as turning or any mechanical trade. A common country fellow, taken from the plough, and enlisted in an old corps, soon lays aside his shambling gait, his slouching air, his clumsy and awkward motions, and acquires the martial air, the regular motions, and the whole exercise of the corps, and particularly of his right and left hand man. How so ? Not from his parts, which were just the same before as after he was enlisted ; but either from a commendable ambition of being like, and equal to those he is to live with ; or else from the fear of being punished for not being so. If then both or either of these motives change such a fellow, in about six months' time, to such a degree as that he is not to be known again, how much stronger should both these motives be with you to acquire, in the utmost perfection, the whole exercise of the people of fashion, with w

you are to live all your life? Ambition should make you resolve to be at least their equal in that exercise, as well as the fear of punishment, which most inevitably will attend the want of it. By that exercise, I mean the air, the manners, the graces, and the style of people of fashion. A friend of yours, in a letter I received from him by the last post, after some other commendations of you, says, "It is surprising, that, thinking with so much solidity as he does, and having so true and refined a taste, he should express himself with so little elegance and delicacy. He even totally neglects the choice of words and turn of phrases." This I should not be so much surprised or concerned at, if it related only to the English language; which, hitherto, you have had no opportunity of studying, and but few of speaking, at least to those who could correct your inaccuracies. But if you do not express yourself elegantly and delicately in French and German (both which languages I know you possess perfectly) it can be only from an unpardonable inattention to what you most erroneously think a little object, though in truth it is one of the most important of your life. Solidity and delicacy of thought must be given us, it cannot be acquired, though it may be improved; but elegance and delicacy of expression may be acquired by whoever will take the necessary care and pains. I am sure you love me so well, that you would be very sorry when we meet, that I should be either disappointed or mortified; and I love you so well, that I assure you I should be both, if I should find you want any of those exterior accomplishments which are the indispensably necessary steps to that figure and fortune, which I so earnestly wish you may one day make in the world.

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## LETTER CXXII.

*Books that teach to know Mankind...La Rochefoucault...La Bruyere...Marchioness of Lambert's Advice to her Son...Courts and Cottages compared.*

MY DEAR FRIEND,

Greenwich, June 6th:

OLICITOUS and anxious as I have ever been to form your heart, your mind, and your manners, and bring you as near perfection as the imperfection of human natures will allow, I have exhausted, in the course of our correspondence, all that my own mind could suggest, and have borrowed from others whatever I thought could be useful to you; but this has necessarily been interruptedly, and by snatches. It now is time, and you are now of an age to weigh in your own mind, all that you have heard, and all that you have read on these subjects, and to form your own character, your conduct, and your manners, for the rest of your life; striving for such improvements as a farther knowledge of the world will naturally give you. In this view I would recommend to you to read, with the most attentive attention, such books as treat particularly of these subjects; reflecting seriously upon them, and then comparing the speculation with the practice. For example, if you read in the morning some of La Rochefoucault's maxims, consider them, examine them well, and compare them with the real characters you meet with in the evening. Read La Bruyere in the morning, and see in the evening; whether his pictures are like. Study the heart and the mind of man, and begin with your own. Meditation and reflection must be the foundation of that knowledge; but experience and practice must, and alone can, complete it. Books, it is true, point out the operations of the mind, the sentiments of the heart, the influence of the passions; and so far they are of previous use: but without subsequent practice, experience, and observation, they are as ineffectual, and would even lead you into many errors in fact, as a map would do, if you were to take your notions of the towns and pr



vinces from their delineations in it. A man would reap very little benefit by his travels, if he made them only in his closet upon a map of the whole world. Next to the two books that I have already mentioned, I do not know a better for you to read and seriously reflect upon than *avis d' une mère à un fils par la marquise de Lambert*. She was a woman of a superior understanding and knowledge of the world, had always kept the best company, was solicitous that her son should make a figure and a fortune in the world, and knew better than any body how to point out the means. It is very short, and will take you much less time to read than you ought to employ in reflecting upon it after you have read it. Her son was in the army; she wished he might rise there; but she well knew, that, in order to rise, he must first please; she says to him, therefore, "With regard to those upon whom you depend, the chief merit is to please." And, in another place, "In subaltern employments, the art of pleasing must be your support. Masters are like mistresses; whatever services they may be indebted to you for, they cease to love when you cease to be agreeable." This, I can assure you, is at least as true in courts as in camps, and possibly more so. If to your merit and knowledge you add the art of pleasing, you may very probably come in time to be secretary of state; but take my word for it, twice your merit and knowledge, without the art of pleasing, would at most raise you to the *important post* of resident at Hamburg or Ratisbon. I need not tell you now, for I often have, and your own discernment must have told you, of what number of little ingredients that art of pleasing is compounded, and how the want of the least of them lowers the whole. Madame Lambert tells her son, "Let your connections be with people above you; by that means you will acquire a habit of respect and politeness. With one's equals one is apt to become negligent and the mind grows torpid." She advises him, too, to frequent those people, and to see their inside. "In order to judge of men, one must be intimately connected; thus you see them without a veil, and with their ne-

very-day merit." A happy expression! It was for this reason that I have so often advised you to establish and domesticate yourself, wherever you can, in good houses of people above you, that you may see their *every-day* character, manners, habits, &c. One must see people undressed, to judge truly of their shape; when they are dressed to go abroad, their cloaths are contrived to conceal, or at least palliate the defects of it: as full-bottomed wigs were contrived for the Duke of Burgundy, to conceal his hump back. Happy those who have no faults to disguise, nor weaknesses to conceal! There are few, if any such: but unhappy those, who know so little of the world as to judge by outward appearances. Courts are the best keys to characters; where every passion is busy, every art exerted, every character analysed: jealousy, ever watchful, not only discovers, but exposes the mysteries of the trade, so that even by-standers learn there to divine. There too the great art of pleasing is practised, taught, and learned, with all its graces and delicacies. It is the first thing needful there: it is the absolute necessary harbingering of merit and talents, let them be ever so great. There is no advancing a step without it. Let misanthropes and would-be philosophers declaim as much as they please against the vices, the simulation and dissimulation of courts; those invectives are always the result of ignorance, ill-humour, or envy. Let them show me a cottage where there are not the same vices of which they accuse courts; with this difference only, that in a cottage they appear in their native deformity, and that in courts, manners and good-breeding make them less shocking, and blunt their edge.—So, be convinced that the good-breeding, the *tournure*, *et douceur dans les manières*, which alone are to be acquired at courts, are not the showish trifles only which some people call or think them: they are a solid good; they prevent a great deal of real mischief; they create, adorn, and strengthen friendships; they keep hatred within bounds; they promote good-humour and good-will in families, where the want of good-breeding and

gentleness of manners is commonly the original cause of discord.

### LETTER CXXIV.

*Directions for Conduct and Behaviour in the Company of Great Persons...In mixt Companies. Respect to different Characters.*

MY DEAR FRIEND,

Greenwich, June the 13<sup>th</sup>.

**L**ES bienséances † are a most necessary part of the knowledge of the world. They consist in the relations of persons, things, time and place; good sense points them out, good company perfects them (supposing always an attention and a desire to please) and good policy recommends them.

Were you to converse with a king, you ought to be as easy and unembarrassed as with your own valet de chambre: but yet every look, word, and action, should imply the utmost respect. What would be proper and well-bred with others, much your superiors, would be absurd and ill-bred with one so very much so. You must wait till you are spoken to; you must receive, not give, the subject of conversation; and you must even take care that the given subject of such conversation do not lead you into any impropriety. Almost the same precautions are necessary to be used with Ministers, Generals, &c. who expect to be treated with very near the same respect as their masters, and commonly deserve it better. There is, however this difference, that one may begin the conversation with them, if on their side it should happen to drop, provided one does not carry it to any subject upon which it is improper either for them to speak or be spoken to. In these two cases certain attitudes and actions would be extremely absurd, because too easy, and consequently disrespectful. As for instance, if you were to put your arms across in your bosom, twirl your snuff

† This single word implies decorum, good-breeding, and propriety.

; trample with your feet, scratch your head, &c. it would be shockingly ill-bred in that company, and, indeed not extremely well-bred in any other. The great acuity in those cases, though a very surmountable one: by attention and custom, is to join perfect inward ease with perfect outward respect.

In mixed companies with your equals (for in mixed companies all people are to a certain degree equal) more ease and liberty are allowed; but they too have their bounds within *bienféance*. There is a social respect necessary: you may start your own subject of conversation with modesty, taking great care, however, *ne jamais parler de cordes dans la maison d'un pendu*.† Your words, gestures, and attitudes, have a greater degree of latitude, though by no means an unbounded one. You may have your hands in your pockets, take off, sit, stand, or occasionally walk, as you like: but believe you would not think it very *bienféant* to whistle, to lean on your hat, loosen your garters or your buckles, to lie down upon a couch, or go to bed and welter in any chair. These are negligences and freedoms which one can only take when quite alone: they are injuries to superiors, shocking and offensive to equals, brutal and insulting to inferiors. That easiness of carriage and behaviour, which is exceedingly engaging, widely differs from negligence and inattention, and by no means implies that one may do whatever one pleases: it only means that one is not to be stiff, formal, embarrassed, disconcerted, and ashamed, like country bumpkins, and people who have never been in good company; but it requires great attention to, and a scrupulous observation of *les bienféances*: whatever one ought to do is to be done with ease and unconcern; whatever improper must not be done at all.—In mixed companies also, different ages and sexes are to be differently addressed. Men of a certain age, gravity, and dignity, justly expect from young people a degree of deference and regard. You should be full as easy with

† Never to mention a rope in the family of a man who has been hanged.

them as with people of your own years : but your manner must be different ; more respect must be implied ; and it is not amiss to insinuate, that from them you expect to learn. It flatters and comforts age, for not being able to take a part in the joy and titter of youth. To women you should always address yourself with great respect and attention ; their sex is entitled to it, and it is among the duties of *bienveillance* : at the same time, that respect is very properly and very agreeably mixed with a degree of *enjouement*, if you have it.

Another important point of *les biensances*, seldom enough attended to, is, not to run your own present humor and disposition indiscriminately against every body : but to observe and conform to theirs. For example : if you happened to be in high good humor, and a flow of spirits, would you go and sing a *pot new* or cut a caper, to a la *maréchale de Coigny*, the Pope's Nuncio, or Abbé Sallier, or to any person of natural gravity and melancholy, or who at that time should be in grief ? I believe not : as on the other hand, I suppose, that if you were in low spirits, or real grief, you would not chuse to bewail your situation with madame Blot. If you cannot command your present humor and disposition, single out those to converse with who happen to be in a humor the nearest to your own.

Loud laughter is extremely inconsistent with *les biensances*, as it is only the illiberal and noisy testimony of the joy of the mob at some very silly thing. A gentleman is often seen, but very seldom heard to laugh. Nothing is more contrary to *les biensances* than horse play, or *jeu de main* of any kind whatever, and has often very serious, sometimes very fatal consequences. Romping, struggling, throwing things at one another's head, are the becoming pleasantries of the mob, but degrade a gentleman ; *Gioco di mano* †, *giuoco di villano* †, is a very true saying, among the few true sayings of the Italians.

Peremptoriness and decision in young people is

\* Ballad.

† Manual wit is the wit of the vulgar.

*traits aux bienséances* : they should seldom seem to assert, and always use some mitigating expression, which softens the manner without giving up or even weakening the thing. People of more age and experience expect, and are entitled to, that degree of deference.

There is a *bienséance* also with regard to people of the lowest degree ; a gentleman observes it with his footman, even with a beggar in the street. He considers them as objects of compassion, not of insult ; he speaks to neither *d'un ton brusque*, but corrects the one coolly. And refuses the other with humanity. There is no one occasion in the world in which *le ton brusque* is becoming a gentleman. In short, *les bienséances* are another word for *manners*, and extend to every part of life.—They are propriety ; the Graces should attend to complete them ; the Graces enable us to do gently and pleasingly what *les bienséances* require to be done at all. The latter are an obligation upon every man ; the former are an infinite advantage and ornament to any man.

Now, that all tumultuous passions and quick sensations have subsided with me, and that I have no tormenting cares nor boisterous pleasures to agitate me, my greatest joy is to consider the fair prospect you have before you, and to hope and believe you will enjoy it. You are already in the world, at an age when others have hardly heard of it. Your character is hitherto unfulled by any low, dirty, and ungentleman-like vice ; and will I hope, continue so. Your knowledge is sound, extensive, and avowed, especially in every thing relative to your destination. With such materials to begin, what then is wanting ? Not fortune, as you have found by experience. You have had, and shall have, fortune sufficient to assist your merit and your industry ; and, if I can help it, you never shall have enough to make you negligent of either. You have, too, *mens sana in corpore sano* †, the greatest blessing of all. All therefore that you want, (to complete your exterior accomplishments) is as much in your power to

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† A sound mind in a sound body.

acquire, as to eat your breakfast when set before you: it is only that knowledge of the world, that elegance of manners, that universal politeness, and those graces, which keeping good company, and seeing variety of places and characters, must inevitably, with the least attention on your part, give you. Your foreign destination leads you to the greatest things, and your parliamentary situation will facilitate your progress. Consider then this pleasing prospect as attentively for yourself as I consider it for you. Labour on your part to realize it, as I will on mine to assist and enable you to do it. *Nulium nunc abest, si sit prudentia.*

Adieu! my dear child. I count the days till I have the pleasure of seeing you: I shall soon count the hours, and at last the minutes, with increasing impatience.

### LETTER CXXV.

*Seeing and not seeing...Conversation more improving on Political Subjects than Books...Military Affairs...Commerce of France...Small Talk.*

MY DEAR FRIEND,

Greenwich, June the 28th,

SO very few people, especially young travellers, see what they see, or hear what they hear, that though I really believe it may be unnecessary with you, yet there can be no harm in reminding you, from time to time, to see what you see, and to hear what you hear; that is, to see and hear as you should do. Frivolous and futile people, who make at least three parts in four of mankind, only desire to see and hear what their frivolous and futile præ-cursors have seen and heard: at St. Peter's, the Pope, and high mass, at Rome; Notre Dame, Versailles, the French king, and the French comedy, in France. A man of parts sees and hears very differently from these gentlemen, and a great deal more.—He examines and informs himself thoroughly of every thing he sees or hears; and, more particularly, as it is relative to his own profession or

destination. Your destination is political; the object therefore of your inquiries and observations should be the political interior of things; the forms of government, laws, regulations, customs, trade, manufactures, &c. of the several nations of Europe. This knowledge is much better acquired by conversation with sensible and well-informed people, than by books; the most of which; upon these subjects, are always imperfect. For example, there are present states of France there are of England, but they are always defective, being published by people uninformed, who only copy one another: they are, however, worth looking into, because, they point out objects for inquiry, which otherwise might possibly never have occurred to one's mind; but an hour's conversation with a sensible *Président*, or *Conseiller*, will let you more into the true state of the Parliament of Paris than all the books in France. In the same manner, the *Almanach Militaire* is worth our having; but two or three conversations with officers will inform you much better of their military regulations. People have, commonly, a partiality for their own professions, love to talk of them, and are often flattered by being consulted upon the subject; when, therefore, you are with any of those military gentlemen (and you can hardly be in any company without some) ask them military questions. Enquire into their methods of discipline, quartering, and clothing their men; inform yourself of their pay, their perquisites, &c. Do the same as to the marine. And make yourself particularly master of that *détail*, which has, and always will have, a great relation to the affairs of England; and, in proportion as you get good information, make minutes of it in writing.

The regulations of trade and commerce in France, are excellent, as appears but too plainly for us, by the great increase of both within these thirty years; for, not to mention their extensive commerce in both the East and West Indies, they have got the whole trade of the Levant from us, and now supply all the foreign markets with their sugars, to the ruin almost of our West India colonies, as Jamaica, Barbadoes, and the Le



ward Islands. Get, therefore, what information you can of these matters also.

Inquire too into their church matters ; for which the present disputes between the court and the clergy, give you fair and frequent opportunities. Know the particular rights of the Gallican church, in opposition to the pretensions of the See of Rome.

You cannot imagine how much this solid and useful knowledge of other countries will distinguish you in your own (where, to say the truth, it is very little known or cultivated) besides the great use it is of in all foreign negotiations ; not to mention that it enables a man to shine in all companies. When kings and princes have any knowledge, it is of this sort, and more particularly : therefore it is the usual topic of their levee conversations, in which it will qualify you to bear a considerable part : it brings you more acquainted with them, and they are pleased to have people to talk to them on a subject in which they think to shine.

There is a sort of chit-chat, or *small-talk*, which is the general run of conversation at courts, and in most mixed companies. It is a sort of middling conversation, neither silly, nor edifying ; but, however, very necessary for you to be master of. It turns upon the public events of Europe, and then is at its best ; very often upon the number, the goodness or badness, the discipline, or the clothing of the troops of different princes ; sometimes upon the families, the marriages, the relations of princes and considerable people, and sometimes *sur la bonne chère*, the magnificence of public entertainments, balls, masquerades, &c. I would wish you to be able to talk upon all these things better, and with more knowledge than other people ; in such that, upon those occasions, you should be applied to, and that people should say, *I dare say Mr. Stanhope can tell us.*

Second-rate knowledge and middling talents carry a man farther at courts, and in the busy part of the world, than superior knowledge and shining parts.

Tacitus very justly accounts for a man's having always kept in favour, and enjoyed the best employments, under the tyrannical reigns of three or four of the very worst emperors, by saying that it was not *propter aliquam eximiam artem, sed quia par negotiis neque supra erat.*\* Discretion is the great article; all those things are to be learned, and only learned by keeping a great deal of the best company.

## LETTER CXXVI.

*Detail of the Author's Introduction into the World.*

MY DEAR FRIEND,

London, June the 24th.

**A**IR, address, and manners, are of such advantage to whoever has them, and so peculiarly and essentially necessary for you, that now, as the time of our meeting draws near, I tremble for fear I should not find you possessed of them.

As I open myself without the least reserve whenever I think that my doing so can be of any use to you, I will give you a short account of myself when I first came into the world, which was at the age you are of now; so that (by the way) you have got the start of me in that important article by two or three years at least. At nineteen I left the university of Cambridge, where I was an absolute pedant: when I talked my best, I quoted Horace; when I aimed at being facetious, I quoted Martial; and when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common sense; that the classics contained every thing that was either necessary, useful, or ornamental to men; and I was not without thoughts of wearing the *toga virilis* of the Romans, instead of the vulgar and illiberal dress of the moderns. With these excellent notions I went first to the Hague, where, by the help of several letters of recommenda-

\* Not because of excelling in any particular, but because he was a man of business, and did not disgust by superiority.

tion, I was soon introduced into all the best company, and where I very soon discovered that I was totally mistaken in almost every one notion I had entertained. Fortunately, I had a strong desire to please (the mixed result of good-nature, and a vanity by no means blameable) and was sensible that I had nothing but the desire. I therefore resolved, if possible, to acquire the means too. I studied attentively and minutely the dress, the air, the manner, the address, and the turn of conversation of all those whom I found to be the people in fashion, and most generally allowed to please. I imitated them as well as I could : if I heard that one man was reckoned remarkably genteel, I carefully watched his dress, motions, and attitudes, and formed my own upon them. When I heard of another, whose conversation was agreeable and engaging, I listened and attended to the turn of it. I addressed myself, though *de très mauvaise grace*, \* to all the most fashionable fine ladies ; confessed, and laughed with them at my own awkwardness and rawness, recommending myself as an object for them to try their skill in forming. By these means, and with a desire of pleasing every body, I came by degrees to please some ; and, I can assure you, that what little figure I have made in the world has been much more owing to that desire I had of pleasing universally, than to any intrinsic merit or sound knowledge I might ever have been master of.

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### LETTER CXXVII.

*Hunting... Studies to be adapted to one's destination... Dispute between the Court and the Clergy.*

MY DEAR FRIEND,

Greenwich, June the 30th,

**O**UR Abb<sup>le</sup> writes me word that you were gone to Compiègne ; I am very glad of it ; other courts must form you for your own. He tells me too that you have left off riding at the manège ; I have no objection to

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\* With a very bad grace.

that, it takes up a great deal of the morning; and if you have got a genteel and firm seat on horseback, it is enough for you, now that tilts and tournaments are laid aside. I suppose you have hunted at Compeigne. The king's hunting there, I am told, is a fine sight. The French manner of hunting is gentleman-like; ours is only for bumpkins and boobies. The poor beasts here are pursued and run down by much greater beasts than themselves; and the true British fox-hunter is most undoubtedly a species appropriated and peculiar to this country, which no other part of the globe produces.

I hope you apply the time you have saved from the riding-house to useful, more than to learned purposes; for I can assure you they are very different things. I would have you allow but one hour a day for Greek; and that more to keep what you have than to increase it: By Greek, I mean useful Greek books, such as Demosthenes, Thucydides, &c. and not the poets, with whom you are already enough acquainted. Your Latin will take care of itself. Whatever more time you have for reading, pray bestow it upon those books which are immediately relative to your destination; such as modern history, in the modern languages; memoirs, anecdotes, letters, negotiations, &c. Collect also, if you can, authentically, the present state of all the courts and countries in Europe, the characters of the kings and princes, their wives, their ministers, &c. their several views, connections, and interests; the state of their finances, their military force, their trade, manufactures, and commerce. That is the useful, the necessary knowledge for you, and indeed for every gentleman. But with all this, remember that living books are much better than dead ones; and throw away no time (for it is thrown away) with the latter, which you can employ well with the former; for books must now be only your amusement, but by no means your business.

I hear the dispute between the court and the clergy is made up amicably; both parties have yielded something; the king being afraid of losing more of his love

and the clergy more of their revenue. The Remissions and the weakness of the laity. I hope you have read and informed yourself fully of every thing relative to that affair; it is a very important question, in which the priesthood of every country in Europe is highly concerned.

The parliament of Paris, and the states of Languedoc, I believe, hardly scramble off; having only room for justice, but no terrors on their side. Those are political and constitutional questions, that well deserve your attention and your inquiries—I hope you are already master of them. It is also worth your while to collect and keep all the pieces written upon those subjects.

## LETTER CXXVIII.

*Conduct of the Temper...Connections necessary to Advancement in mixed Governments.*

MY DEAR FRIEND,

Greenwich, July the 8th

THE last mail brought me your letter of the 3d Jun. I am glad that you are so well with Colonel Yorke, as to let into secret correspondences. Lord Albermarle's refusal to you is, I believe, more owing to his secretary than to himself; for you seem to be much in favor with him; and possibly too, *he has no very secret letters* to communicate. However, take care not to discover the least dissenting faction upon this score: make the proper acknowledgements to Colonel Yorke for what he does show you; but let neither Lord Albermarle nor his people perceive the least coldness on your part, upon account of what they do not show you. It is very often necessary not to manifest all one feels. Make your court to, and connect yourself as much as possible with Colonel Yorke; he may be of great use to you hereafter; and when you take leave, not only offer to bring over any letters or packets, by way of security, but even ask, as a favor, to be the carrier of a letter

From him to his father the chancellor. *A-propos* of your coming here, I confess that I am weakly impatient for it, and think a few days worth getting; I would therefore, instead of the 25th of next month, which was the day that some time ago I appointed for your leaving Paris, have you set out on Friday the 20th of August; in consequence of which you will be at Calais some time on the Sunday following, and probably at Dover within four-and-twenty hours afterwards. If you land in the morning, you may, in a post-chaise, get to Sittingbourne that day; if you come on shore in the evening, you can only get to Canterbury, where you will be better lodged than at Dover. I will not have you travel in the night, nor fatigue and overheat yourself, by running on fourscore miles the moment you land. You will come straight to Blackheath, where I shall be ready to meet you, and which is directly upon the Dover road to London; and we will go to town together, after you have rested yourself a day or two here. All the other directions, which I give you in my former letter, hold still the same.

I had a letter the other day from Lord Huntingdon, of which one half at least was your panegyric: it was extremely welcome to me from so good a hand. Cultivate that friendship; it will do you honour, and give you strength. Connections, in our mixed parliamentary government, are of great use.

I believe Mr. Hayes thinks you have slighted him a little of late, since you have got into so much other company. He was extremely civil to you, take care to be so to him. See him, dine with him before you come away, and ask his commands for England.

Your triangular seal is done, and I have given it to an English gentleman, who sets out in a week for Paris, and who will deliver it to Sir John Lambert for you.

ELEMENTS OF A  
LETTER CXXIX.

*The proper Use of Friends...Anecdotes...English Language and  
Constitution...Art of Pleasing.*

MY DEAR FRIEND,

Greenwich, July the 13th

AS this is the last, or the last letter but one, that I think I shall write before I have the pleasure of seeing you here, it may not be amiss to prepare you a little for our interview, and for the time we shall pass together. Before kings and princes meet, ministers on each side adjust the important points of precedents, arm chairs, right hand and left, &c. so that they know previously what they are to expect, what they have to trust to: and it is right they should; for they commonly envy or hate, but most certainly distrust each other. We shall meet upon very different terms; we want no such preliminaries: you know my tenderness, I know your affection. My only object, therefore, is to make your short stay with me as useful as I can to you; and yours, I hope, is to co-operate with me. Whether, by making it wholesome, I shall make it pleasant to you, I am not sure. Emetics and cathartics I shall not administer, because I am sure you do not want them; but for alteratives you must expect a great many; and I can tell you that I have a number of *nystr. ms.* which I shall communicate to nobody but yourself. To speak without a metaphor, I shall endeavor to assist your youth with all the experience that I have purchased, at the price of seven-and-sixty years. In order to this, frequent reproofs, corrections, and admonitions, will be necessary; but then I promise you, that they shall be in a gentle, friendly, and secret manner; they shall not put you out of countenance in company, nor out of humour when we are alone. I do not expect that, at nineteen, you should have that knowledge of the world, those manners, that dexterity, which few people have at nine-and-twenty. But I will endeavor to give them you; and I am sure you will endeavour to learn them, as far as your youth, my experience, and the time we shall pass together, will allow. You may have many

racies, (and to be sure you have, for who has not a age) which few people will tell you of, and nobody can tell you of but myself. You may have others too, which eyes less interested, and vigilant than mine, do not discover : all those you fear of, from one whose tenderness for you will his curiosity, and sharpen his penetration. The least inattention, or error in manners, the minutest impropriety of diction, the least awkwardness in your countenance or carriage, will not escape my observation, nor without amicable correction. Two of the most intimate friends in the world can freely tell each other their faults, and even their crimes ; but cannot possibly be ignorant of certain little weaknesses, awkwardnesses, and blindnesses of self-love : to authorise that unbounded freedom, the relation between us is absolutely necessary. For example, I had a very worthy friend, with whom I was intimate enough to tell him all his faults ; he had but few ; I told him of them, he was very kind to me, and corrected them. But then, I had some weaknesses that I could never tell him of, and which he was so little sensible of himself, that all his faults were lost upon him. He had a scrag of about a yard long ; notwithstanding which, being in fashion, truly he would wear one to his side and did so ; but never behind him, for, upon elevation of his head, his bag came forwards over one side or the other. He took it into his head, too, to dance a minuet, occasionally, because other people did ; and he did so, not only extremely ill, but so awkward, so disjointed, so slim, so meagre was he, that, had he danced as well as ever Marcel would have been ridiculous in him to have done it at all. I hinted these things to him as plainly as friendship would allow, and to no purpose ; but to tell him the whole, so as to cure him, I must have told his father.—— You will, I both hope and believe, be not only the comfort, but the pride of my age ; I am sure I will be the support, the friend, the glory of your youth. Trust me without reserve ; advise you without private interest or secret en-



Mr. Harte will do so too ; but still there may be little things proper for you to know, and necessary you to correct, which even his friendship would not him tell you of so freely as I should ; and some which he may possibly not be so good a judge of am, not having lived so much in the great world.

One principal topic of our conversation will be, only the purity, but the elegance of the English language ; in both which you are very deficient. Another will be the constitution of this country, of which I believe, you know less than of most other countries in Europe. Manners, attentions, and address, will also be frequent subjects of our lectures ; and whatever know of that important and necessary art, the art of pleasing, I will unreservedly communicate to you. *Dans* too (which, as things are, I can logically prove requires some attention) will not always escape our notice. Thus my lectures will be more various, and in some respects more useful, than professor Mascow's and, therefore, I can tell you, that I expect to be paid for them : but, as possibly you would not care to part with your ready money, and as I do not think that it would be quite handsome in me to accept it, I will compound for the payment, and take it in attention and practice.

Pray remember to part with all your friends and acquaintances at Paris in such a manner as may make them not only willing but impatient to see you there again. All people say pretty nearly the same thing upon these occasions ; it is the manner only that makes the difference ; & that difference is great. Avoid, however, as much as you can, charging yourself with commissions, on your return to Paris ; I know, by experience, that they are exceedingly troublesome, commonly expensive, and very seldom satisfactory at last to the persons who give them : some you cannot refuse, to people to whom you are obliged, and would oblige in your turn ; but as to common fiddle-faddish commissions, you may excuse yourself from them with truth, by saying that you are to return to Paris through *Wandlers*, and see all those great towns, which I

and you shall do, and stay a week or ten days at ruffels. Adieu ! A good journey to you, if this is y last ; if not, I shall repeat again what I shall wish instantly.

## LETTER CXXX.

*Letters of Business...Perspicuity...General Rules for Composition...Use of the Relative...Ornament and Grace...Pedantry of Business.*

MY DEAR FRIEND,

London, December the 19th.

YOU are now entered upon a scene of business, where I hope you will one day make a figure. Use does a great deal, but care and attention must be joined to it. The first thing necessary, in writing letters of business, is extreme clearness and perspicuity ; every paragraph should be so clear, and unambiguous, that the dullest fellow in the world may not be able to mistake it, nor obliged to read it twice in order to understand it. This necessary clearness implies a correctness, without excluding an elegancy of style. Tropes, figures, antitheses, epigrams, &c. would be as misplaced, and as impertinent in letters of business, as they are sometimes (if judiciously used) proper and pleasing in familiar letters, upon common and trite subjects. In business, an elegant simplicity, the result of care, not of labour, is required. Business must be well, not affectingly dressed ; but by no means negligently. Let your first attention be to clearness, and read every paragraph after you have written it, in the critical view of discovering whether it is possible that any one man can mistake the true sense of it ; and correct it accordingly.

Our pronouns and relatives often create obscurity or ambiguity ; be therefore exceedingly attentive to them, and take care to mark out with precision their particular relations. For example : Mr. Johnson acquainted me that he had seen Mr. Smith, who had promised him to speak to Mr. Clarke, to return him (Mr. Johnson) those papers, which he (Mr. Smith) had

left some time ago with him (Mr. Clarke) : it is better to repeat a name, though unnecessarily, ten times, than to have the person mistaken once. *Who*, you know, is singly relative to persons, and cannot be applied to things; *which*, and *that*, are chiefly relative to things, but not absolutely exclusive of persons; for one may say, the man *that* robbed or killed such-a-one; but it is much better to say, the man *who* robbed or killed. One never says, the man or the woman *which*. *Which* and *that*, though chiefly relative to things, cannot be always used indifferently as to things; and the *so* *cases* must sometimes determine their place. For instance: the letter *which* I received from you, *which* you referred to in your last, *which* came by lord Albemarle's messenger, and *which* I showed to such-a-one; I would change it thus—The letter *that* I received from you, *which* you referred to in your last, *that* came by lord Albemarle's messenger, and *which* I showed to such-a-one.

Business does not exclude (as possibly you wish it did) the usual terms of politeness and good-breeding; but, on the contrary, strictly requires them; such as—I have the honor to acquaint your lordship; Permit me to assure you; If I may be allowed to give my opinion, &c. For the minister abroad, who writes to the minister at home, writes to his superior; possibly to his patron, or at least to one whom he desires should be so.

Letters of business will not only admit of, but be the better for *certain graces*: but then, they must be scattered with a sparing and a skilful hand; they must fit their place exactly. They must decently adorn without incumbering, and modestly shine without glaring. But as this is the utmost degree of perfection in letters of business, I would not advise you to attempt those embellishments, till you have first laid your foundation well.

Cardinal d'Osset's letters are the true letters of business; those of monsieur d'Avaux are excellent; Sir William Temple's are very pleasing, but, I fear, too

affected. Carefully avoid all Greek or Latin quotations ; and bring no precedents from the *virtuous Spartans, the polite Athenians, and the brave Romans*. Leave all that to futile pedants. No flourishes, no declamation. But (I repeat it again) there is an elegant simplicity and dignity of style absolutely necessary for good letters of business ; attend to that carefully. Let your periods be harmonious, without seeming to be labour'd ; and let them not be too long, for that always occasions a degree of obscurity. I should not mention correct orthography, but that you very often fail in that particular, which will bring ridicule upon you ; for no man is allowed to spell ill. I wish too that your hand-writing was much better ; and I cannot conceive why it is not, since every man certainly may write whatever hand he pleases. Neatness in folding up, sealing, and directing your packets, is by no means to be neglected ; though I dare say, you think it is. But there is something in the exterior even, of a packet, that may please or displease, and consequently worth some attention.

You say that your time is very well employed, and so it is, though as yet only in the outlines, and first routine of business. They are previously necessary to be known ; they smooth the way for parts and dexterity. Business requires no conjuration nor supernatural talents, as people, unacquainted with it are apt to think. Method, diligence, and discretion, will carry a man, of good strong common sense, much higher than the finest parts, without them, can do. *Fac negotiis, neque supra*, is the true character of a man of business ; but then it implies ready attention, and no absences ; and a flexibility and versatility of attention from one object to another, without being engrossed by any one.

Be upon your guard against the pedantry and affectation of business, which young people are apt to fall into, from the pride of being concerned in it young. They look thoughtful, complain of the weight of business, throw out mysterious hints, and seem big with secrets which they do not know. Do you, on the con-

trary, never talk of business but to those with whom you transact it; and learn to seem *vacuus*, and idle, when you have the most business.

## LETTER CXXXI.

*Parliaments of France...Disputes between Crown and Parliaments...States-General...Pais d'Etats.*

MY DEAR FRIEND,

London, December the 30th

**T**HE Parliaments, are the courts of justice in France, and are what our courts of justice in Westminster-hall are here. They used anciently to follow the court, and administer justice in the presence of the king. Philip le Bel first fixed it at Paris, by an edict of 1302. It consisted then of but one *chambre*, which was called *La Chambre de Prélats*, most of the members being ecclesiastics; but the multiplicity of business made it by degrees necessary to create several other *chambres*. It consists now of seven *chambres*.

*La Grande Chambre*, which is the highest court of justice, and to which appeals lie from the others.

*Les cinq Chambres des Enquêtes*, which are like our Common Pleas and Courts of Exchequer.

*La Tournelle*, which is the court of criminal justice, and answers to our Old Bailey and King's Bench.

There are in all twelve parliaments in France.

1. Paris.
2. Toulouse.
3. Grenoble.
4. Bourdeaux.
5. Dijon.
6. Rouen.
7. Aix en Provence.
8. Rennes en Bretagne.
9. Pau en Navarre
10. Metz.
11. Dole en Franche Comté.
12. Douay.

There are three *conseils souverains*, which may almost be called parliaments; they are those of

Perpignan.

Arras.

Alsace.

For further particulars of the French parliaments, read *Bernard de la Rochefavin des Parlémens de France*, and other authors who have treated that subject constitutionally. But what will be still better, converse upon it with people of sense and knowledge, who will inform you of the particular objects of the several *chambres*, and the buisiness of the respective members, as, *les présidens*; *les présidens a mortier* (these last so called from their black velvet caps laced with gold,) *les maitres des requêtes*, *les greffiers*, *le procureur général*, *les avocats généraux*, *les conseillers*, &c. The great point in dispute is, concerning the powers of the parliament of Paris, in matters of state, and relatively to the crown. They pretend to the powers of the States-General of France, when they used to be assembled (which, I think, they have not been since the reign of Lewis the XIIIth. in the year 1615.) The crown denies those pretensions, and considers them only as courts of justice. Mezeray seems to be on the side of the parliament in this question, which is very well worth your inquiry. But, be that as it will, the parliament of Paris is certainly a very respectable body, and much regarded by the whole kingdom. The edicts of the crown, especially those for levying money on the subjects, ought to be registered in parliament; I do not say to have their effect, for the crown would take good care of that; but to have a decent appearance, and to procure a willing acquiescence in the nation. And the crown itself, absolute as it is, does not love that strong opposition, and those admirable remonstrances, which it sometimes meets with from the parliaments. Many of those detached pieces are well worth your collecting; and I remember, a year or two ago, a remonstrance of the parliament of Douay, upon the subject, as I think, of the *vingtième*, which was, in my mind, one of the best and most moving compositions I ever read. The

owned themselves, indeed, to be slaves, and showed their chains, but humbly begged of his majesty to make them a little lighter and less galling.

The States of France were general assemblies of the three states or orders of the kingdom; the clergy, the nobility, and the *tiers état*, that is, the people. They used to be called together by the king, upon the most important affairs of state, like our lords and commons in parliament, and our clergy in convocation. Our parliament, is our states, and the French parliaments are only their courts of justice. The nobility consisted of all those of noble extraction, whether belonging to the sword or the robe, excepting such as were chosen (which sometimes happened) by the *tiers état*, as their deputies to the States-General. The *tiers état* was exactly our house of commons, that is, the people, represented by deputies of their own choosing. Those who had the most considerable places, *dans la robe*, assisted at those assemblies as commissioners on the part of the crown. The states met, for the first time that I can find (I mean by the name of *les états*;) in the reign of Pharamond, 424, when they confirmed the Salic law. From that time they have been very frequently assembled; sometimes upon important occasions, as making war and peace, reforming abuses, &c. at other times, upon seemingly trifling ones, as coronations, marriages, &c. Francis the First assembled them, in 1526, to declare null and void his famous treaty of Madrid, signed and sworn to by him during his captivity there. They grew troublesome to the kings and to their ministers, and were but seldom called, after the power of the crown grew strong; and they have never been heard of since the year 1615. Richelieu came and shackled the nation, and Mazarin and Lewis the XIVth. riveted the shackles.

There still subsist in some provinces in France, which are called *païs d'états*, an humble local imitation, or rather mimicry, of the great *états*, as in Languedoc, &c. They meet, they speak, they grumble, submit to whatever the king orders.

of the intrinsic utility of this kind of

nowledge to every man of business, it is a shame for  
 7 man to be ignorant of it, especially relatively to  
 7 country he has been long in.—Adieu !

## LETTER CXXXII.

*Idleness and Inattention...Improvement to be reaped from good  
 Conversation...French Laws and Customs.*

MY DEAR FRIEND,

London, January the 2d.

LAZINESS of mind, or inattention, are as great en-  
 mies to knowledge as incapacity ; for, in truth, what  
 difference is there between a man who will not and a  
 man who cannot be informed ? This difference only,  
 that the former is justly to be blamed, the latter to be  
 excused. And yet how many are there, very capable of  
 receiving knowledge, who, from laziness, inattention,  
 and incuriousness, will not so much as ask for it, much  
 less take the least pains to acquire it ?

Our young English travellers generally distinguish  
 themselves by a voluntary privation of all that useful  
 knowledge for which they are sent abroad ; and yet, at  
 that age, the most useful knowledge is the most easy to  
 be acquired ; conversation being the book, and the  
 best book, in which it is contained. The drudgery of  
 every grammatical learning is over, and the fruits of it  
 are mixed with and adorned by the flowers of conver-  
 sation. How many of our young men have been a  
 year at Rome, and as long at Paris, without knowing  
 the meaning and institution of the conclave in the  
 former, and of the parliament in the latter ! and this  
 merely for want of asking the first people they met  
 with in those several places, who could at least have  
 given them some general notions of those matters.

You will, I hope, be wiser, and omit not opportunity  
 or opportunities present themselves every hour in the  
 city of acquainting yourself with all those political and  
 constitutional particulars of the kingdom and govern-  
 ment of France. For instance ; when you hear people  
 mention *le chancelier*, or *le garde des sceaux*, is it any great



trouble for you to ask, or for others to tell you is the nature, the powers, the objects, and the of those two employments, either when joined or, as they often are, or when separate, as the present? When you hear of a *gouverneur*, a *lieutenant*, a *commandant*, and an *intendant* of the same part is it not natural, is it not becoming, is it not necessary for a stranger to inquire into their respective rights and privileges? And yet I dare say there are very few gentlemen who know the difference between the department of the intendant and the military of the others. When you hear (as I am persuaded you must every day) of the *vingtième*, which is one twentieth, and consequently five per cent. inquire upon what that tax is laid, whether upon lands, money, or merchandise, or upon all three; how levied; and what it is supposed to produce. When you find in books (and you will sometimes) allusion to particular laws and customs, do not rest till you have traced them up to their source. To give you two examples; you will meet, in French comedies, *Cri*, or *Clameur de Haro*; ask what it means, and you will be told that it is a term of law in Normandy, and means citing, arresting, or requiring any person to appear in the courts of justice, either on a civil or criminal account; and that it is derived from *à Raoul*, which Raoul was anciently Duke of Normandy, and a prince eminent for his justice, so much that when any injustice was committed, a cry immediately was *Venez à Raoul*, *à Raoul*; but these words are now corrupted and jumbled into *à Raoul*. Another, *Le vol du chapon*, that is, a certain distance of ground immediately contiguous to the mansion of a family, and answers to what we call in England a manor. It is in France computed at about 100 paces round the house, that being supposed to be the distance of the capon's flight from *la basse cour*. This limit must go along with the manor feat, and the rest of the estate may be divided.

I do not mean that you should be a French lawyer, but I would not have you be unacquainted with the general principles of their law, in matters that

day. Such is the nature of their descents ; that inheritance of lands : Do they all go to the eldest or are they equally divided among the children of deceased ? In England, all lands unsettled descend to the eldest son, as heir at law, unless otherwise disposed by the father's will ; except in the county of Kent ; where a particular custom prevails, called Gavelkind ; by which, if the father dies intestate, all the children divide his lands equally among them. In many, as you know, all lands that are not fiefs are equally divided among all the children, which ruins families ; but all male fiefs of the empire descend invariably to the next male heir, which preserves families. In France, I believe, descents vary in different provinces.

The nature of marriage contracts deserves inquiry. In England, the general practise is, the husband takes the wife's fortune, and, in consideration of it, settles upon her a proper pin-money, as it is called ; that is, an annuity during his life, and a jointure after his death. In France it is not so, particularly at Paris, where a *communauté des biens* is established. Any married man at Paris (if you are acquainted with one) can inform you of all these particulars.

These, and other things of the same nature, are the natural and rational objects of the curiosity of a man of letters and business. Could they only be attained by laborious researches in folio books and worm-eaten manuscripts, I should not wonder at a young fellow's being ignorant of them ; but as they are the frequent subjects of conversation, and to be known by a very little application of curiosity, inquiry, and attention, it is unpardonable not to know them.

As I have given you some hints only for your inquiries ; *l'Etat de la France, l'Almanach Royal*, and twentysuch superficial books, will furnish you with a great deal more. *Approfondissez.*

How often, and how justly, have I since regretted my ignorances of this kind in my youth ! and how often I have since been at great trouble to learn many things, which I could then have learned without any ! Save

yourself now, then, I beg of you, that regret an-  
ble hereafter. Ask questions, and many qu-  
and leave nothing till you are thoroughly infor-  
it. Such pertinent questions are far from be-  
bred, or troublesome to those of whom you ask  
on the contrary, they are a tacit compliment  
knowledge; and people have a better opin-  
a young man when they see him desirous to  
formed.

I have, by last post, received your two letters  
1st and 5th January. I am very glad that you  
been at all the shows at Versailles: frequent  
courts. I can conceive the murmurs of the  
at the poorness of the fire-works, by which  
thought their king or their country degraded  
in truth, were things always as they should be,  
kings give shows, they ought to be magnificent.

I thank you for the *ibije de la Sorbonne*, which  
intend to send me, and which I am impatient  
ceive. But pray read it carefully yourself first  
inform yourself what the Sorbonne is, by whom  
ed, and for what purposes.

Since you have time, you have done very well  
take an Italian and a German master; but pray  
care to leave yourself time enough for company  
it is in company only that you can learn what  
much more useful to you than either Italian or  
man.—Adieu!

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### LETTER CXXXIII.

*The Sorbonne...Theological Disputes...Jesuits Ignatius  
la...Policy of the Society...Paschal's Provincial Letters*

MY DEAR FRIEND,

London, January

**I** RECOMMENDED to you, in my last, for  
quiries into the constitution of that famous  
the *Sorbonne*; but as I cannot wholly trust to the  
gence of those inquiries, I will give you here the  
ines of that establishment, which may possibly

to inform yourself of particulars that you are more *tée* to know than I am.

was founded by Robert de Sorbon, in the year 1257, for sixteen poor scholars in divinity; four of which were of the nation, of the university of which it made a part; since that it hath been much extended and enlarged, especially by the liberality and pride of Cardinal Richelieu; who made it a magnificent building, in which there are six professors and schools for divinity. This society hath been long famous for thetical knowledge and exercitations. There unintelligible points are debated with passion, though they never be determined by reason. Logical subtilties obscure common sense at defiance, and mystical refinements obscure and disguise the native beauty and simplicity of true religion: wild imaginations form systems, which weak minds adopt implicitly, and which sense and reason oppose in vain; their voice is not strong enough to be heard in schools of divinity. Political questions are by no means neglected in those sacred assemblies; and questions are agitated and decided, according to the degree of regard, or rather submission, which the sovereign is pleased to show the church. Is the king a slave to the church, though a tyrant to the people? The least resistance to his will shall be declared punishable. But if he will not acknowledge the superiority of their spiritual over his temporal, nor even admit their *imperium in imperio*, \* which is the least they demand as a compound for, it becomes meritorious, not only to resist, but to depose him. And I suppose that the bold positions in the thesis you mention, are a return for the valuation of *les biens du clergé*. †

I would advise you, by all means, to attend two or three of their public disputations, in order to be informed both of the manner and the substance of those elastic exercises. Pray remember to go to all such kind of things. Do not put it off, as one is too apt to do things which one knows can be done every day, or

\* An empire in an empire.

† The estates of the clergy.

any day ; for one afterwards repents extremely, too late, the not having done them.

But there is another (so called) religious society which the minutest circumstance deserves attention and furnishes great matter for useful reflections. I easily guess that I mean the society of *les R. R. Jesuites*, established but in the year 1540, by a pope Paul III. Its progress, and I may say its victory were more rapid than those of the Romans ; for in the same century it governed all Europe ; and next it extended its influence over the whole world. Its founder was an abandoned profligate Spaniard, Ignatius Loyala, who, in the year 1521, wounded in the leg at the siege of Pampelona, mad from the smart of his wound, the reproach of his conscience, and his confinement, during which he read the Lives of the Saints. Consciousness of guilty temper, and a wild imagination, the common ingredients of enthusiasm, made this madman devote himself to the particular service of the Virgin Mary, whose knight-errant he declared himself, in the same form in which the old knights errant were accustomed to declare themselves the knights and champions of certain beautiful and incomparable princess whom sometimes they had, but oftener had not. For Dulcinea del Toboso was by no means the princess whom her faithful and valorous knight never seen in his life. The enthusiast went to the Holy Land, whence he returned to Spain, when he began to learn Latin and philosophy at three-and-thirty years old, so that no doubt but he made a great progress in both. The better to carry on his mad and wicked designs, he chose four disciples, or apostles, all Spaniards, viz. Laynés, Salmeron, Silla, and Rodriguez. He then composed the rules and constitutions of his order ; which, in the year 1540, was called the Order of the Jesuits, from the church of Jesus in Rome, which was given them. Ignatius died in 1556, aged sixty-five, thirty-five years after his conversion, and sixteen years after the establishment of his Society. He was canonised in the year 1609.

If the religious and moral principles of this society are to be detested, as they justly are, the wisdom of their political principles is as justly to be admired. Suspected, collectively as an order, of the greatest crimes, and convicted of many, they have either escaped punishment, or triumphed after it, as in France, in the reign of Henry IV. They have, directly, or indirectly, governed the consciences and the councils of all the catholic princes in Europe : they almost governed China, in the reign of Cang-ghi ; and they are now actually in possession of Paraguay in America, pretending, but paying no obedience to the crown of Spain. As a collective body, they are detested, even by all the catholics, not excepting the clergy, both secular and regular ; and yet, as individuals, they are loved, respected ; and they govern wherever they are.

Two things, I believe, chiefly contribute to their success. The first, that passive, implicit, unlimited obedience to their General (who always resides at Rome) and to the superiors of their several houses, appointed by him. This obedience is observed by them all, to a most astonishing degree ; and, I believe, there is no one society in the world, of which so many individuals sacrifice their private interest to the general one of the society itself. The second is, the education of youth, which they have in a manner engrossed ; there they give the first, and the first are the lasting impressions : those impressions are always calculated to be favourable to the society. I have known many catholics, educated by the Jesuits, who, though they detested the society, from reason and knowledge, have always remained attached to it, from habit and prejudice. The Jesuits know, better than any set of people in the world, the importance of the art of pleasing, and study it more : they become all things to all men, in order to gain, not a few, but many. In Asia, Africa, and America, they become more than half Pagans, in order to convert the Pagans to be less than half Christians.— In private families they begin by insinuating themselves as friends, they grow to be favourites, and they end

*reforms.* Their manners are not like those of any other regulars in the world, but gentle, polite, and engaging. They are all carefully bred up to that particular destination to which they seem to have a natural turn; for which reason one sees most Jesuits excel in some particular thing. They even bred up some for martyrdom, in case of need; as the superior of a Jesuit seminary at Rome told Lord Bolingbroke.

Inform yourself minutely of every thing concerning this extraordinary establishment: go into their houses, get acquainted with individuals, hear some of them preach. The finest preacher I ever heard in my life is le Père Neufville, who, I believe, preaches still at Paris, and is so much in the best company, that you may easily get personally acquainted with him.

If you would know their *morale*, read Paschal's *Lectures Provinciales*, in which it is very truly displayed from their own writings.

Upon the whole, this is certain, that a society, of which so little good is said, and so much ill believed, and that still not only subsists, but flourishes, must be a very able one. It is always mentioned as a proof of the superior abilities of the Cardinal Richelieu, that, though hated by all the nation, and still more by his master, he kept his power in spite of both.

I would earnestly wish you to do every thing now which I wish that I had done at your age, and did not do. Every country has its peculiarities, which one can be much better informed of during one's residence there than by reading all the books in the world afterwards. While you are in catholic countries, inform yourself of all the forms and ceremonies of that tawdry church; see their convents both of men and women, know their several rules and orders, attend their most remarkable ceremonies; have their terms of art explained to you, their *tierce, sexte, nones, matines, vèpres, complies*; their *bréviaires, rosaires, beures, chapelets, agnus, &c.* things that many people talk of from habit, though few know the true meaning of any one of them. converse with, and study the characters of some of those incarcerated enthusiasts. frequent some *parloirs*, and see the air and

manners of those recluses, who are a distinct nation themselves, and like no other.

## LETTER CXXXIV.

*New Tragedy ..French and English Drama...Critical Remarks on Tragedy, Comedy, and Opera.*

MY DEAR FRIEND,

London, January the 23d.

HAVE you seen the new tragedy of *Varon*, \* and what do you think of it? Let me know, for I am determined to form my taste upon yours. I hear that the situations and incidents are well brought on, and the catastrophe unexpected and surprising, but the verses bad. I suppose it is the subject of all the conversation at Paris, where both women and men are judges and critics of all such performances: such conversation, that both form and improve the taste and whet the judgment, are surely preferable to the conversation of our mixed companies here; which, if they happen to rise above brag and whist, infallibly stop short of every thing either pleasing or instructive. I take the reason of this to be, that (as women generally give the tone to the conversation) our English women are not near so well informed and cultivated as the French; besides that they are naturally more serious and silent.

I could wish there was a treaty made between the French and the English theatres, in which both parties should make considerable concessions. The English ought to give up their notorious violations of all the unities, and all their massacres, racks, dead bodies, and mangled carcases, which they so frequently exhibit upon their stage. The French should engage to have more action, and less declamation; and not to cram and crowd things together, to almost a degree of impossibility, from a too scrupulous adherence to the unities. The English should restrain the licentious-

\* Written by the *Vicomte de Gravo*, and at that time the general topic of conversation at Paris.



ness of their poets, and the French enlarge the list of theirs : their poets are the greatest slaves in country, and that is a bold word ; ours are the tumultuous subjects in England, and that is saying good deal. Under such regulations, one might see a play in which one should not be lulled to sleep by the length of a monotonical declamation, nor frightened and shocked by the barbarity of the action. The unity of time extended occasionally to three or four days, and the unity of place broken into, as far as the same street, or sometimes the same town ; both which I will affirm, are as probable as four and-twenty hours and the same room.

More indulgence too, in my mind, should be shown than the French are willing to allow to bright thoughts and to shining images ; for though I confess it is very natural for a hero or princess to say fine things, all the violence of grief, love, rage, &c. yet I can well suppose that, as I can that they should talk themselves for half an hour ; which they must necessarily do, or no tragedy could be carried on, unless they had recourse to a much greater absurdity, the choice of the ancients. Tragedy is of a nature that one perceives it with a degree of self-deception ; we must deceive ourselves a little to the delusion ; and I am very willing to carry that complaisance a little farther than the French do.

Tragedy must be something bigger than life, or it would not affect us. In nature the most violent passions are silent ; in tragedy they must speak, and speak with dignity too. Hence the necessity of their being written in verse, and, unfortunately for the French, from the weakness of their language, in rhymes. For the same reason, Cato the Stoic, expiring at Utica, rhymes masculine and feminine at Paris, and fetched his last breath at London in most harmonious and correct blank verse.

It is quite otherwise with comedy, which should be mere common life, and not one jot bigger. Every character should speak upon the stage, not only what it would utter in the situation there represented,

same manner in which it would express it. For reason I cannot allow rhymes in comedy, unless were put into the mouth, and came out of the mouth of a mad poet. But it is impossible to deceive myself enough, (nor is it the least necessary in comedy) to suppose a dull rogue of an usurer cheating, as *Jean* blundering in the finest rhymes in the

for operas, they are essentially too absurd and extravagant to mention: I look upon them as a magic contrived to please the eyes and the ears at the expense of the understanding; and I consider singing, dancing, and chyming heroes, and princesses and philosophers, as I do the hills, the trees, the birds, and the flowers, who amicably joined in one common country to the irresistible tune of Orpheus's lyre. When I go to an opera, I leave my sense and reason at home, and with my half guinea, and deliver myself up to my eyes and my ears.

As I have made you my poetical confession; in which I have acknowledged as many sins against the established taste in both countries, as a frank heretic has owned against the established church in either; but I am now privileged by my age to taste and judge for myself, and not to care what other people think of me in those respects; an advantage which I must not among its many advantages, has not. It must naturally and outwardly conform, to a certain degree, to the established tastes, fashions, and decisions. A young man may, with a becoming modesty, dissent in private from public opinions and prejudices; but must not attack them with warmth, nor magisterially set up his own sentiments against them. Endeavour to understand and know all opinions; receive them with composure; form your own with coolness, and give it with modesty.

ELEMENTS OF A  
LETTER CXXXV.

*Critics...Question debated how far Ridicule is the Test of Truth...Order of St. Esprit...Anecdote of a Dane...Disputes between King and Parliament.*

MY DEAR FRIEND,

London, February the 6th.

YOUR criticism of *Varon* is strictly just, but, in truth, severe. You French critics seek for a fault as eagerly as I do for a beauty: you consider things in the worst light to show your skill, at the expence of your pleasure; I view them in the best, that I may have more pleasure, though at the expence of my judgment.

But let us see if we cannot bring off the author.—The great question upon which all turns, is to discover and ascertain who *Cleonice* really is. There are doubts concerning her *état*; how shall they be cleared? Had the truth been extorted from *Varon* (who alone knew) by the rack, it would have been a true tragical *dénoûment*. But that would probably not have done with *Varon*, who is represented as a bold, determined, wicked, and at that time desperate fellow; for he was in the hands of an enemy who he knew could not forgive him with common prudence or safety. The rack would therefore have extorted no truth from him; but he would have died enjoying the doubts of his enemies, and the confusion that must necessarily attend those doubts. A stratagem is therefore thought of, to discover what force and terror could not; and the stratagem such as no king or minister would disdain, to get at an important discovery. If you call that stratagem, a *trick*, you vilify it, and make it comical; but call that trick a *stratagem* or a *measure*, and you dignify it up to tragedy: so frequently do ridicule or dignity turn upon one single word. It is commonly said, and more particularly by Lord Shaftesbury, that ridicule is the best test of truth, for that it will not stick where it is not just. I deny it. A truth learned in a certain light, and attacked in certain words, by men of wit and humour, may and often doth become ridiculous, at least so far,

that the truth is only remembered and repeated for the sake of the ridicule. The overturn of Mary of Medicis into a river, where she was half drowned, would never have been remembered, if Madame de Vernueil, who saw it, had not said, *La reine boit* Pleasure or malignity often gives ridicule a weight, which it does not deserve.—The versification, I must confess, is too much neglected, and too often bad ; but, upon the whole, I read the play with pleasure.

If there is but a great deal of wit and character in your new comedy, I will readily compound for its having little or no plot. I chiefly mind dialogue and character in comedies. Let dull critics feed upon the carcases of plays ; give me the taste and the dressing.

I am very glad you went to Versailles, to see the ceremony of creating the prince de Condé *Chevalier de l'Ordre* ; and I do not doubt but that, upon this occasion, you informed yourself thoroughly of the institution and rules of that order. If you did, you were certainly told it was instituted by Henry III. immediately after his return, or rather his flight from Poland ; he took the hint of it at Venice, where he had seen the original manuscript of an order of the *St. Esprit, ou droit désir*, which had been instituted in 1352 by Louis d'Anjou, king of Jerusalem and Sicily, and husband to Jane, queen of Naples, countess of Provence.—This order was under the protection of St. Nicholas de Bari, whose image hung to the collar. Henry III. found the order of St. Michael prostituted and degraded, during the civil wars ; he therefore joined it to his new order of the *St. Esprit*, and gave them both together ; for which reason every knight of the *St. Esprit* is now called *Chevalier des Ordres du Roi*. The number of the knights hath been different, but is now fixed to *one hundred*, exclusive of the sovereign. There are many officers who wear the ribband of this order, like the other knights ; and what is very singular is, that these officers frequently sell their employments, but obtain leave to wear the blue ribband still, though the purchasers of those offices wear it also.

As you will have been a great while in France, people will expect that you should be *au fait* of all the sort of things relative to that country. But the history of all the orders of all countries is well worth your knowledge; the subject occurs often, and one should not be ignorant of it, for fear of some such accident happened to a solid Dane at Paris, who, upon seeing *l'Ordre du St. Esprit*, said, *Nôtre St. Esprit chez nous un Eliphant*. Almost all the princes of Germany have their orders too, not dated, indeed, from any important events, or directed to any great object; but because they will have orders, to show that they may; as for those of them, who have the *jus cadendæ monetæ*,\* borrow shillings worth of gold to coin a ducat. However, wherever you meet with them, inform yourself, and write down a short account of them: they take in the colours of Sir Isaac Newton's prisms. Note. When you inquire about them, do not seem to laugh.

I thank you for *le mandement de monseigneur l'archevêque*; it is very well drawn, and becoming an archbishop. But pray do not lose sight of a much more important object; I mean the political disputes between the King and the Parliament, and the King and the Clergy; they seem both to be patching up, however, get the whole clue to them, as far as they have gone.

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### LETTER CXXXVI.

*How History is to be read with Effect...Necessity of Diligence.*

MY DEAR FRIEND,

London, February the 10th

I THINK you have a turn to history, you love it, and have a memory to retain it;—Some people keep their memories indiscriminately, with historical facts, as others do their stomachs with food; and bring down the one, and bring up the other, entirely crude and undigested.

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\* The right of coinage.

I remember a gentleman who had read history in this thoughtless and undistinguishing manner, and who, having travelled, had gone through the Valteline. He told me that it was a miserable poor country, and therefore it was surely a great error in cardinal Richelieu to make such a rout, and put France to so much expence about it. Had my friend read history, as he ought to have done, he would have known that the great object of that great minister was to reduce the power of the house of Austria; and, in order to that, to cut off as much as he could, the communication between the several parts of their then extensive dominions; which reflections would have justified the cardinal to him, in the affair of the Valteline. But it was easier to him to remember facts, than to combine and reflect.

One observation you will make in reading history; for it is an obvious and a true one. It is, that more people have made great figures in courts by their exterior accomplishments, than by their interior qualifications. Their engaging address, the politeness of their manners, their air, their turn, hath almost always paved the way for their superior abilities, if they have such, to exert themselves.—They have been favourites before they have been ministers.

I am this moment disagreeably interrupted by a letter; not from you, as I expected, but from a friend of yours at Paris, who informs me that you have a fever, which confines you at home. Since you have a fever, I am glad you have prudence enough with it to stay at home, and take care of yourself; a little more prudence might probably have prevented it.

By the way, I do desire and insist, that, whenever, from any indisposition, you are not able to write to me upon the fixed days, Christian shall, and give me a true account how you are. I do not expect from him the Ciceronian epistolary style; but I will content myself with the Swifts simplicity and truth.

I hope you extend your acquaintance at Paris, and frequent variety of companies, the only way of knowing the world: every set of company differs in four

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LETTER CXXXVII.

*Necessity of aiming at Perfection... Francis's Eulogium of Paris... Grand Conseil.*

MY DEAR FRIEND,

London, Febr

**I**N all systems whatsoever, whether of religion, morals, &c. perfection is the object proposed, though possibly unattainable; hitherto certainly unattained. However, those who stop short of the mark itself, will unquestionably be less successful than those who, from despair, neglect and indolence, leave to chance the work of skill. This maxim holds equally true in common life; those who aim at perfection will come nearer it than those who, from sloth, or indolent spirits, who foolishly say to themselves, "Nobody is perfect; perfection is unattainable; attempt it is chimerical; I shall do as well as I can; why then should I give myself trouble to do what I never can, and what, according to the course of things, I need not be—*perfect*?"

I am very sure that I need not point out

possibly I may arrive at it at last ; at least (what I am sure is in my own power) I will not be distanced."

Francis's *Cénie*\* hath been acted twice, with most universal applause ; to-night is his third night, and I am going to it. I did not think it would have succeeded so well, considering how long our British audiences have been accustomed to murder, racks, and poison, in every tragedy ; but it affected the heart so much, that it triumphed over habit and prejudice. All the women cried, and all the men were moved. The prologue, which is a very good one, was made entirely by Garrick. The epilogue is old Cibber's ; but corrected, though not enough, by Francis. He will get a great deal of money by it ; and, consequently be better able to lend you six-pence upon any emergency.

The parliament of Paris, I find by the newspapers is not carried its point, concerning the hospitals ; and though the king has given up the Archbishop, yet, as he has put them under the management and direction, *grande conseil*, the parliament is equally out of the question. This will naturally put you upon inquiring into the constitution of the *grand conseil*. You will, I suppose, inform yourself, who it is composed of, what things are *de son ressort* †, whether or not there lies an appeal thence to any other place, and of all other particulars that may give you a clear notion of this Assembly. There are also three or four other *conseils* in France, of which you ought to know the constitution, and the objects : I dare say you do know them already ; but if you do not, lose no time in informing yourself. These things, as I have often told you, are best learned in various French companies ; but in no English ones ; or none of our countrymen trouble their heads about them. To use a very trite image, collect, like the bee, your store from every quarter. In some companies you may, by proper inquiries, get a general knowledge, at least of the finances. When you are with *des gens de robe*, suck them with regard to the constitution, and civil government, and *sic de cæteris* †. This shows you

\* Francis's Eugenia.

† Within its authority.

† So of the rest.



blies— which alone can inform your mind at  
your manners. You have not now many  
continue at Paris ; make the most of them  
every house there, if you can ; extend ac-  
know every thing and every body there ;  
you leave it for other places, you may be  
even able to explain whatever you may hear  
concerning it.— Adieu !

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LETTER CXXXVIII.

*Criticisms on Ariosto... French and English Cla-  
Languages... Delicacy of Expression... Fate of*

MY DEAR FRIEND,

London,

**W**HEREABOUTS are you in Ariosto  
you gone through that most ingenious co-  
truth and lies, of serious and extravagant,  
errant, magicians, and all that various mat-  
he announces in the beginning of his poem

Le donne, i cavalier, l'arme, gli amori,  
Le cortesia, l'audaci imprese io canto.

I am by no means sure that Homer had

and romances; as Ovid's metamorphosis was of the ancient ones; besides, that when you have read this work, nothing will be difficult to you in the Italian language. You will read Tasso's *Gierusalemme*, and the *Decamerone di Boccaccio*, with great facility afterwards; and when you have read these three authors, you will, in my opinion, have read all the works of invention, that are worth reading, in that language; though the Italians would be very angry at me for saying so.

A gentleman should know those which I call classical works in every language; such as Boileau, Corneille, Racine, Moliere, &c. in French; Milton, Dryden, Pope, Swift, &c. in English; and the three authors above mentioned in Italian: whether you have any such in German, I am not quite sure, nor, indeed, am I inquisitive. These sort of books adorn the mind, improve the fancy, are frequently alluded to by, and are often the subjects of conversation of the best companies. As you have languages to read, and memory to retain them, the knowledge of them is very well worth the little pains it will cost you, and will enable you to shine in company. It is not pedantic to quote and allude to them, which it would be with regard to the ancients.

Among the many advantages which you have had in your education, I do not consider your knowledge of several languages as the least. You need not trust to translations; you can go to the source: you can both converse and negotiate with people of all nations, upon equal terms; which is by no means the case of a man who converses or negotiates in a language which those with whom he hath to do know much better than himself. In business, a great deal may depend upon the force and extent of one word; and in conversation, a moderate thought may gain, or a good one lose, by the propriety or impropriety, the elegance or inelegancy, of one single word. As therefore you know four modern languages well, I would have you study, (and, by the way, it will be very little trouble to you) to know them correctly, accurately, and d

cately. Read some little books that treat of them, ask questions concerning their delicacies, of those are able to answer you. As for instance, should in French, *la lettre que je vous ai écrit*, or, *la lettre vous ai écrite*; in which, I think, the French among themselves. There is a short French grammar by the Port Royal, and another by Père Bu both which are worth your reading: as is also a little book called *Synonimes François*. There are books of that kind upon the Italian language, into which of which I would advise you to dip: possibly the German language may have something of the merit; and since you already speak it, the more you speak it, the better: one would, I think, as far as possible, do all one does, correctly and elegantly. It is extremely engaging, to people of every nation, to converse with a foreigner who hath taken pains enough to speak their language correctly: it flatters that local and national pride and prejudice, of which every body has some share.

Francis's *Eugenia*, which I will send you, pleases most people of good taste here: the boxes were cracked till the sixth night; when the pit and gallery were totally deserted, and it was dropped. Distress, and almost death, was not sufficient to affect a true British audience, so long accustomed to daggers, racks, and bowls of poison; contrary to Horace's rule, they were fire to see *Medea* murder her children upon the stage. The sentiments were too delicate to move them; and their hearts are to be taken by storm, not by parley.

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### LETTER CXXXIX.

*Attention to Health necessary... Employment of Time... Sloth*

MY DEAR FRIEND,

London, March the

AS I have received no letter from you by the last post, I am uneasy upon account of your health;

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had you been well, I am sure you would have written, according to your engagement, and my requisition. You have not the least notion of any care of your health ; but, though I would not have you be a valetudinarian, I must tell you, that the best and most robust health requires some degree of attention to preserve. Young fellows, thinking they have so much health and time before them, are very apt to neglect or lavish both, and beggar themselves before they are aware : whereas a prudent economy in both would make them rich indeed ; and so far from breaking in upon their pleasures, would improve, and almost perpetuate them. Be you wiser ; and, before it is too late, manage both with care and frugality ; and lay out neither, but upon good interest and security.

I will now confine myself to the employment of your time, which, though I have often touched upon formerly, is a subject that, from its importance, will bear repetition. You have, it is true, a great deal of time before you ; but, in this period of your life, one hour usefully employed may be worth more than four-and-twenty hereafter ; a minute is precious to you now, whole days may possibly not be so forty years hence. Whatever time you allow for serious reading, employ it in the reading of some one book, and that a good one, till you have finished it : and do not distract your mind with various matters at the same time. In this light, I would recommend to you to read Grotius *De Jure Belle et Pacis*, translated by Barbeyrac, and Puffendorf's *Jus Gentium*, translated by the same hand. For accidental quarters of hours, read works of invention, wit, and humour, of the best and not of trivial authors, either ancient or modern.

Whatever business you have, do it the first moment you can ; never by halves, but finish it without interruption, if possible. Business must not be sauntered and trifled with ; and you must not say to it, as Felix did to Paul, "at a more convenient season I will speak to thee." The most convenient season for business is the first ; but study and business, in some measure, point out their own times to a man of sense

time is much oftener squandered away in the w choice and improper methods of amusement and fures.

Many people think that they are in pleasures, vided they are neither in study nor in buſineſs. N ing like it; they are doing nothing, and might j well be aſleep. They contract habitudes from nefs, and they only frequent thoſe places where are free from all reſtraints and attentions. Be your guard againſt this idle profuſion of time; let every place you go to be either the ſcene of rat and lively pleasures, or the ſchool of your imp ments: let every company you go into either gi your ſenſes, extend your knowledge, or refine manners. Have ſome rational object of amuſe in view at ſome places; frequent others, where p of wit and taſte aſſemble; get into others, where ple of ſuperior rank and dignity command reſpe& attention from the reſt of the company; but frequent no neutral places, from mere idleneſs an dolence. Nothing forms a young man ſo muc being uſed to keep reſpectable and ſuperior com where conſtant regard and attention is neceſſary is true, this is at firſt a diſagreeable ſtate of reſtri but it ſoon grows habitual, and conſequently eaſy; you are amply paid for it by the improvement. make, and the credit it gives you. What you ſome time ago was very true concerning *le Palais* n to one of your age the ſituation is diſagreeable eno you cannot expect to be much taken notice of; b that time you can take notice of others, obſerve t manners, decypher their characters, and inſenſibly will become one of the company.

All this I went through myſelf when I was of age. I have ſate hours in company without being the leaſt notice of; but then I took notice of and learned in their company how to behave n better in the next, till by degrees I became part of beſt companies myſelf. But I took great care n lavish away my time in thoſe companies, where

were neither quick pleasures nor useful improvements to be expected.

Sloth, indolence, and *mollesse* are pernicious, and unbecoming a young man; let them be your *ressource* forty years hence at soonest. Determine, at all events, and however disagreeable it may be to you in some respects, and for some time, to keep the most distinguished and fashionable company of the place you are at, either for their rank or for their learning. This gives you credentials to the best companies, wherever you go afterwards. Pray, therefore, no indolence, no laziness; but employ every minute of your life in active pleasures or useful employments.

I am very glad you went to Versailles, and dined with Monsieur de St. Contest. That is company to learn *les bonnes manières* in; and it seems you had *les bons morceaux* into the bargain. Though you were no part of the king of France's conversation with the foreign ministers, and probably not much entertained with it, do you think that it is not very useful to you to hear it, and to observe the turn and manners of people of that sort? It is extremely useful to know it well. The same in the next rank of people, such as ministers of state, &c. in whose company, though you cannot yet, at your age, be a part, and consequently be diverted, you will observe and learn what hereafter it may be necessary for you to act.

## LETTER CXL.

*Theories of Youth...Shades of Character...Election of King of the Romans...Ill Policy in Nations giving a Pretext to neighbouring Powers to interfere in their Concerns...Examples.*

MY DEAR FRIEND,

London, March the 16th.

**H**OW do you go on with the most useful and most necessary of all studies, the study of the world? Do you find that you gain knowledge? And does your *experience* at once extend and demonstrate your

improvement? You will possibly ask me how you  
 judge of that yourself. I will tell you a sure way  
 knowing. Examine yourself, and see whether your  
 notions of the world are changed, by experience, fr  
 what they were two years ago in theory; for that al  
 is one favourable symptom of improvement. At t  
 age (I remember it in myself) every notion that  
 forms is erroneous; one hath seen few models,  
 those none of the best, to form one's-self upon. H  
 you discovered what variety of little things affect  
 heart, and how surely they collectively gain it? If  
 have, you have made some progress. I would t  
 man's knowledge of the world as I would a school-b  
 knowledge of Horace; not by making him conf  
*Maccenas atavis editis regionibus*, which he could do in  
 first form, but by examining him as to the delicacy  
*curiosa felicitas* † of that poet. A man requires  
 little knowledge and experience of the world to un  
 stand glaring, high-coloured, and decided charact  
 they are but few, and they strike at first: but to  
 tinguish the almost imperceptible shades, and the  
 gradations of virtue and vice, sense and folly, streng  
 and weakness, (of which characters are comm  
 composed) demands some experience, great obs  
 tion, and minute attention. In the same cases  
 people do the same things, but with this material  
 ference, upon which the success commonly turns  
 man who hath studied the world knows when to ti  
 and where to place them; he hath analysed the c  
 acters he applies to, and adapted his address and h  
 guments to them: but a man of what is called p  
 good sense, who hath only reasoned by himself, and  
 acted with mankind, mis-times, mis-places, runs  
 precipitately and bluntly at the mark, and falls upon  
 nose in the way. In the common manners of  
 life, every man of common sense hath the rudim  
 the A B C of civility; he means not to offend,  
 even wishes to please; and if he hath any real  
 will be received and tolerated in good company.

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 † Happy expectations.

far from being enough ; for, though he may be desired, he will never be desired ; though he does not, he will never be loved ; but like some little, insignificant, neutral power, surrounded by great ones, he neither be feared nor courted by any ; but, by all, invaded by all, whenever it is their interest. A contemptible situation ! Whereas, a man who has carefully attended to and experienced the various workings of the heart, and the artifices of the head ; who, by one shade, can trace the progression of a whole colour ; who can, at the proper times, employ all the several means of persuading the understanding, and engaging the heart ; may, and will have enemies, but will and must have friends : he may be desired, but he will be supported too ; his talents may be envied, the jealousy of some, but his engaging manners make him beloved by many more ; he will be contemned, but he will be considered. Many different qualities must conspire to form such a man, and to make him at once respectable and amiable, and the least must be joined to the greatest ; the latter would be uninteresting without the former, and the former would be contemptible and frivolous without the latter. Learning is acquired by reading books ; but the much more necessary and interesting, the knowledge of the world, is only to be acquired by reading men, and studying all the various workings of them. Many words in every language are usually thought to be synonymous ; but those who study the language attentively will find that there is no such thing ; they will discover some little difference, or distinction, between all those words that are usually called synonymous ; one hath always more extent, or delicacy, than another : it is the same with men ; all are in general, and yet no two in particular, exactly alike. Those who have not actually studied, perpetually mistake them : they do not discern the shades and gradations that distinguish characters seemingly alike. Company, various company, is the school for this knowledge. You ought to be, at a certain time, at least in the third form of that school, where the rise to the uppermost is easy and quiet.



but then you must have application and vivacity ; you must not only bear with, but even seek rest in most companies, instead of stagnating in one or only, where indolence and love of ease may be indulged.

In the plan which I gave you in my last † for future motions, I forgot to tell you, that, if a king the Romans should be chosen this year, you shall mainly be at that election ; and as upon those occasions all strangers are excluded from the place of the election, except such as belong to some ambassador, I have already eventually secured you a place in the *suit* the king's electoral ambassador, who will be sent to that account to Frankfort, or wherever else the election may be. This will not only secure you a sight of the show, but a knowledge of the whole thing which is likely to be a contested one, from the opposition of some of the electors, and the protests of some of the princes of the empire. That election, if there is any, will in my opinion be a memorable æra in the history of the empire : pens at least, if not swords will be drawn ; and ink, if not blood will be plentifully used by the contending parties in that dispute. During the fray, you may securely plunder, and add to your present stock of knowledge of the *jus publicum imperii*. The court of France hath, I am told, appointed lieutenant Ogier, a man of great abilities, to go immediately to Ratisbon, *pour y souffler la discorde* ‡. It must be owned, that France hath always profited skilfully from its having guaranteed the treaty of Munster, which hath given it a constant pretence to thrust itself into the affairs of the empire. When France got a king yielded by treaty, it was very willing to have held a fief of the empire ; but the empire was then weak. Every power should be very careful not to give the pretence to a neighbouring power to meddle with the affairs of its interior. Sweden hath already felt the effects of the Czarina's calling herself guaranteee of the present form of government, in consequence of

† That letter is missive.

‡ To blow up discord.

treaty of Neustadt, confirmed afterwards by that of Abo; though, in truth, that guarantee was rather a provision against Russia's attempting to alter the then new-established form of government in Sweden than any right given to Russia to hinder the Swedes from establishing what form of government they pleased.—Read them both, if you can get them.—Adieu!

## LETTER CXLI.

*Dispute between the King and Parliament...Prophecy of the French Revolution...Voltaire's Age of Louis XIV...Injudicious Parents, Enemies to their Children.*

MY DEAR FRIEND,

London, April the 13th.

I RECEIVE this moment your letter of the 10th, with the inclosed pieces relative to the present dispute between the king and the parliament. I shall return them by Lord Huntingdon, whom you will soon see at Paris, and who will likewise carry you the piece, which I forgot in making up the packet I sent you by the Spanish ambassador. The representation of the parliament is very well drawn, *suaviter in modo, fortiter in re*. They tell the king very respectfully, that in a certain case, *which they should think it criminal to suppose*, they would not obey him. This hath a tendency to what we call here revolution principles. I do not know what the Lord's anointed, his vicegerent upon earth, divinely appointed by him, and accountable to none but him for his actions, will either think or do upon these symptoms of reason and good sense, which seem to be breaking out all over France; but this I foresee, that, before the end of this century, the trade of both king and priest will not be half so good a one as it has been.—Du Clos, in his reflections, hath observed, and very truly, *Qu'il y a un germe de raison qui commence à se développer en France* †. A *développement* that must prove fatal to regal and papal pretensions. Prudence may, in many

† That there is a germ of reason which begins to develope itself in France.

cases, recommend an occasional submission to either; but when that ignorance, upon which an implicit faith in both could only be founded, is once removed, God's viceregent, and Christ's vicar, will only obeyed and believed as far as what the one order and the other says, is conformable to reason and truth.

I am very glad (to use a vulgar expression) that *make as if you were not well*. It is the likeliest way to keep so. Pray leave off entirely your greasy, heavy pastry, fat creams, and indigestible dumplings; and then you need not confine yourself to white meat which I do not take to be one jot wholesomer than beef, mutton, and partridge.

Voltaire sent me from Berlin his history *du Siècle Louis XIV.* He has made me much better acquainted with the times of Lewis XIV. than the innumerable volumes which I had read could do; and hath suggested this reflection to me, which I had never made before—his vanity, not his knowledge made him encourage all, and introduce many arts and sciences into his country. He opened in a manner the human understanding in France, and brought it to its utmost perfection; his age equalled in all, and greatly exceeded in many things (pardon me, pedants!) the Augustus. This was great and rapid; but still it might be done by the encouragement, the applause, the rewards, of a vain, liberal, and magnificent prince. What is more surprising is, that he stopped the operations of the human mind just where he pleased, and seemed to say, “Thus far shalt thou go, and no farther.” For, a bigot to his religion, and jealous of his power, free and rational thoughts upon either never entered into a French head during his reign; and the greatest geniuses of every age produced, never entertained a doubt of the divine right of kings, or the infallibility of the church. Poets, orators, and philosophers, ignorant of their natural rights, cherished their chains; and blind active faith triumphed, in those great minds, over silent and passive reason. The reverse of this seems now

be the case in France : reason opens itself ; fancy and invention fade and decline.

I will send you a copy of this history by lord Huntingdon, as I think it very probable that it is not allowed to be published and sold at Paris. Pray read it more than once, and with attention, particularly the second volume ; which contains short, but very clear accounts of many very interesting things which are talked of by every body, though fairly understood by very few. There are two very puerile affectations, which I wish this book had been free from ; the one is, the total subversion of all the old established French orthography ; the other is, the not making use of any one capital letter throughout the whole book, except at the beginning of a paragraph. It offends my eyes to see rome, paris, france, cæsar, henry the 4th, &c. begin with small letters ; and I do not conceive that there can be any reason for doing it half so strong as the reason of long usage is to the contrary. This is an affectation below Voltaire.

I had a letter, a few days ago, from monsieur du Boccage ; in which he says, *Monsieur Stanhope s'est jetté dans la politique, et je crois qu'il y réussira* † you do very well, it is your destination ; but remember, that, to succeed in great things, one must first learn to please in little ones. Engaging manners and address must prepare the way for superior knowledge and abilities to act with effect. The late duke of Marlborough's manners and address prevailed with the first king of Prussia to let his troops remain in the army of the allies, when neither their representations, nor his own share in the common cause, could do it. The duke of Marlborough had no new matter to urge to him ; but had a manner which he could not, and did not resist. Voltaire, among a thousand little delicate strokes of that kind, says of the duke de la Feuillade, *Qu'il étoit l'homme le plus brillant et le plus aimable du royaume, et quoique genéral du général et ministre, il avoit pour lui la faveur pu-*

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† Mr. Stanhope is involved in the vortex of politics, and I think he will succeed.

*bligue* †. Various little circumstances of that sort will ten make a man of great real merit be hated, if he does not address and manners to make him be loved. Consider all your own circumstances seriously, and you will find that, of all arts, the art of pleasing is the most necessary for you to study and possess. A silly tyrant *Oderint modo timeant* §: a wise man would have said, *amant nihil timendum est mihi* †.—Judge, from your daily experience, of the efficacy of that pleasing *sçais quoi*, when you feel, as you and every body certainly does, that in men it is more engaging knowledge; in women, than beauty.

I long to see lord and lady \*\*\*, (who are not arrived) because they have lately seen you; and ways fancy that I can fish out something new from who have seen you last: not that I shall much upon their accounts, because I distrust the judgment of lord and lady \*\*\* in those matters about which I am most inquisitive. They have ruined their own by what they called and thought loving him. They have made him believe that the world was made for him, not he for the world; and unless he stays a great while, and falls into very good company, will expect, what he will never find, the attention and complaisance from others which he has hitherto used to from papa and mamma. This I fear will be much the case of Mr. \*\*\*, who, I doubt, will be through the body, and be near dying, before he knows how to live. However you may turn out, you will never make me any of these reproaches. I have no silly, womanish fondness for you: instead of flinging my tenderness upon you, I have taken all possible methods to make you deserve it. Adieu.

† That he was the most brilliant and amiable man in the kingdom, and, though the son-in-law of a General and a Minister, was the favourite with the public.

§ Let them hate, if they but fear.

† While they love me I have nothing to fear.

## LETTER CXLII.

*Varieties and nice Distinctions in the Human Character...  
Command of Temper.*

MY DEAR FRIEND,

London, April the 30.<sup>th</sup>.

*A VOIR du monde* is, in my opinion, a very just and happy expression for having address, manners, and for knowing how to behave properly in all companies. Without them, the best parts are inefficacious, civility is absurd, and freedom offensive. A profound student rustling in his cell at Oxford or Cambridge, will reason admirably well upon the nature of man; will profoundly analyse the head, the heart, the reason, the will, the passions, the senses, the sentiments, and all those subdivisions of we know not what; and yet, unfortunately he knows nothing of man: for he hath not lived with him; and is ignorant of all the various modes, habits, prejudices, and tastes, that always influence and often determine him. He views man as he does colours in Sir Isaac Newton's prism, where only capital ones are seen; but an experienced dyer knows all their various shades and gradations, together with the result of their several mixtures. Few men are of one plain, decided colour; most are mixed, shaded and blended; and vary as much from different situations, as changeable silks do from different lights. The man *qui a du monde* knows all this from his own experience and observation: the cloistered philosopher knows nothing of it from his own theory; his practice is absurd and improper; and he acts as awkwardly as a man would dance who had never seen others dance, nor learned of a dancing-master, but who had only studied the notes by which dances are now pricked down, as well as tunes. Strong minds have undoubtedly an ascendent over weak ones, as Galagni Maréchale d'Ancre very justly observed, when to the disgrace and reproach of those times, she was executed for having governed Mary of Medici by the arts of witchcraft and magic. But that ascendant is to be gained by degrees, and by those arts only which experience and the knowledge of ab

world teaches; for few are mean enough to be bullied, though most are weak enough to be bubbled. I have often seen people of superior, governed by people of much inferior parts, without knowing or even suspecting that they were so governed. This can only happen, when those people of inferior parts have more worldly dexterity and experience than those they govern. They see the weak and unguarded part, and apply to it: they take it, and all the rest follows.

This knowledge of the world teaches us more particularly two things, both of which are of infinite consequence, and to neither of which nature inclines us; I mean the command of our temper, and our countenance. A man who has no *monde* is inflamed with anger, or annihilated with shame at every disagreeable incident: the one makes him act and talk like a madman, the other makes him look like a fool. But a man who has *du monde*, seems not to understand what he cannot or ought not to resent. If he makes a slip himself, he recovers it by his coolness, instead of plunging deeper by his confusion like a stumbling horse. He is firm, but gentle; and practises that most excellent maxim, *suaviter in modo, fortiter in re*. People, unused to the world, have babbling countenances; and are unskilful enough to show what they have sense enough not to tell. In the course of the world, a man must very often put on an easy, frank countenance, upon very disagreeable situations. This may, nay must be done, without falsehood and treachery: for it must go no farther than politeness and manners, and must stop short of assurances and professions of simulated friendship. Good manners to those one does not love are no more a breach of truth, than "your humble servant" at the bottom of a challenge is; they are universally agreed upon, and understood to be things of course. They are necessary guards of the decency and peace of society: they must only act defensively; and then not with arms poisoned with persidy. Truth, but not the whole truth, must be the invariable principle of every man who hath either religion, honour, or pro-

dence. Those who violate it may be cunning, but they are not able. Lies and perfidy are the refuge of fools and cowards.—Adieu!

## LETTER CXLIII.

*Romance of Cassandra...German Courts...Attention to those who speak...Favourite Expressions of Fools.*

MY DEAR FRIEND,

London, May the 11th.

**I** BREAK my word by writing this letter; but I break it on the allowable side, by doing more than I promised. I have pleasure in writing to you, and you may possibly have some profit in reading what I write: either of the motives were sufficient for me; both I cannot withstand. By your last I calculate that you will leave Paris this day sevensnight; upon that supposition this letter may still find you there.

Colonel Perry arrived here two or three days ago, and sent me a book from you; "Cassandra abridged." I am sure it cannot be too much abridged. The spirit of that most voluminous work, fairly extracted, may be contained in the smallest duodecimo; and it is most astonishing that there ever could have been people idle enough to write or read such endless heap of the same stuff. It was, however, the occupation of thousands in the last century; and is still the private, though disavowed amusement of young girls and sentimental Ladies. A love-sick girl finds, in the captain with whom she is in love, all the courage and all the graces of the tender and accomplished Croondates; and many a grown-up sentimental lady talks delicate Clelia to the hero whom she would engage to eternal love, or laments with her that love is not eternal.

It is, however, very well to have read one of those extravagant works (of all which La Calpranede's are the best) because it is well to be able to talk with some degree of knowledge, upon all those subjects that other people talk sometimes upon; and I would by no means have any thing, that is known to others, be totally u



known to you. It is a great advantage for any man to be able to talk, or to hear, neither ignorantly nor absurdly, upon any subject; for I have known people, who have not said one word, hear ignorantly and absurdly; it has appeared in their inattentive and unmeaning faces.

This I think, is as little likely to happen to you, as to any body of your age: and, if you will but add an early conformity of manners, I know no company in which you are likely to be *de trop*.

This ease of manner, is more particularly necessary for you at this time, now that you are going to so many different places; for though the manners and customs of the several courts of Germany are in general the same, yet every one has its particular characteristic, some peculiarity or other which distinguishes it from the next. This you should carefully attend to, and immediately adopt. Nothing flatters people more, nor makes strangers so welcome, as such an occasional conformity. I do not mean by this, that you should imitate the air and stiffness of every awkward German court; no, by no means; but I mean that you should

only cheerfully comply, and fall in with certain local habits, such as ceremonies, diet, turn of conversation, &c. People who are lately come from Paris, and who have been a good while there, are generally suspected, and especially in Germany, of having a degree of contempt for every other place. Take great care that nothing of this kind appear, at least outwardly, in your behaviour; but commend whatever deserves any degree of commendation, without comparing it with what you may have left much better of the same kind at Paris. As, for instance, the German kitchen is, without doubt, execrable, and the French delicious; however, never commend the French kitchen at a German table, but eat of what you can find tolerable there, and commend it, without comparing it to any thing better. I have known many British Yahoos, who, though while they were at Paris conformed to no one French custom, as soon as they got any where else, talked of nothing but what they did, saw, and

eat at Paris. The freedom of the French is not to be used indiscriminately at all the courts in Germany, though their easiness may, and ought; but that too at some places more than others. The courts of Mannheim and Bonn, I take to be a little more unbarbarised than some others; that of Mayence, an ecclesiastical one, as well as that of Treves, (neither of which is much frequented by foreigners) retains, I conceive, a great deal of the Goth and Vandal still. There, more reserve and ceremony are necessary; and not a word of the French. At Berlin, you cannot be too French. Hanover, Brunfwick, Cassel, &c. are of the mixed kind.

Another thing, which I most earnestly recommend to you, not only in Germany, but in every part of the world where you may ever be, is, not only real, but seeming attention to whomever you speak to, or to whoever speaks to you. There is nothing so brutally shocking, nor so little forgiven, as a seeming inattention to the person who is speaking to you; and I have known many a man knocked down, for, (in my opinion) a much slighter provocation, than that shocking inattention which I mean. I have seen many people, who, while you are speaking to them, instead of looking at, and attending to you, fix their eyes upon the ceiling, or some other part of the room, look out of the window, play with a dog, twirl their snuff-box, or pick their nose. Nothing discovers a little, futile, frivolous mind more than this, and nothing is so offensively ill-bred: it is an explicit declaration on your part, that every the most trifling object deserves your attention more than all that can be said by the person who is speaking to you. Judge of the sentiments of hatred and resentment which such treatment must excite, in every breast where any degree of self-love dwells; and I am sure, I never yet met with that breast where there was not a great deal. I repeat it again and again, (for it is highly necessary for you to remember it) that sort of vanity and self-love is inseparable from human nature, whatever may be its rank or condition; even your footman will sooner forget and forgive

may open your mind even to appear to be your  
usual one. This is the true and useful ver-  
which a thorough knowledge of the world  
teaches the utility and the means of acquirin

I am very sure, at least I hope, that you  
make use of a silly expression, which is the  
expression, and the absurd excuse of all  
blockheads; "*I cannot do such a thing,*" a thing by  
either morally or physically impossible. "*I can*  
long together to the same thing," says one  
is, he is such a fool that he will not. I re-  
very awkward fellow, who did not know w  
with his sword, and who always took it off b  
ner, saying, that he could not possibly dine  
sword on; upon which I could not help te  
that I really believed he could, without any  
danger either to himself or others. It is a  
an absurdity for any man to say, that he can  
those things which are commonly done by al  
of mankind.

Another thing that I must earnestly warn yo  
is laziness; by which more people have lost  
of their talents than (perhaps) by any oth

situations and distances; and the latter will point out many things for you to see, that might otherwise possibly escape you; and which, though they may in themselves be of little consequence, you would regret not having seen, after having been at the places where they were.

Thus warned and provided for your journey, God speed you. *Feliz faustumque sit!*\* Adieu.

## LETTER CXLIV.

*Injudicious Conduct of Parents in general... Faulty Education... Polite Education... Lord Albermarle... Duc de Richelieu.*

MY DEAR FRIEND,

London, May the 27th.

I SEND you the inclosed original; from a friend of ours, with my own commentaries upon the text; a text which I have so often paraphrased, and commented upon already, that I believe I can hardly say any thing new upon it: but, however, I cannot give it over till I am better convinced than I yet am, that you feel all the utility, the importance, and the necessity of it: nay, not only feel, but practise it. Your panegyrist allows you, what most fathers would be more than satisfied with in a son, and chides me for not contenting myself with *l'essentiellement bon*; † but I, who have been in no one respect like other fathers, cannot neither, like them, content myself with *l'essentiellement bon*, because I know that it will not do your business in the world, while you want *quelque couche de vernis*. ‡ Few fathers care much for their sons, or, at least, most of them care more for their money; and consequently content themselves with giving them, at the cheapest rate, the common run of education; that is, a school till eighteen; the university till twenty; and a couple of years of riding post through the several towns of Europe, impatient till their boobies come home to be married, and, as they call it, settled. Of these

\* Happy and propitious be it.

† The essentially good.

‡ A coat of varnish.

who really love their sons, few know how to do them good; they spoil them by fondling them while they are young, and then quarrel with them when they are grown up for having been spoiled; some love them like mothers, and attend only to the bodily health and strength of the bones of their family, solemnise their birth-day, and rejoice, like the subjects of the Great Mogul, at the increase of his bulk: while others, mistaking, as they think, only essentials, take pains and pleasure to see in their heir all their favourite weaknesses and imperfections. I hope and believe that I have kept clear of all these errors, in the education which I have given you. No weaknesses of my own have warped it, no parsimony has starved it, no rigour has deformed it. Sound and extensive learning, the foundation which I meant to lay; I have laid but that alone, I knew, would by no means be sufficient: the ornamental, the showish, the pleasing superstructure was to be begun. In that view I thrust you into the great world, entirely your own master at an age when others either guzzle at the university or are sent abroad in servitude to some awkward, duncie Scotch governor. This was to put you in the way, and the only way, of acquiring those manners and that address, which exclusively distinguish people of fashion; and without which moral virtues, and acquired learning, are of little use in courts and the great world. They are, indeed, feared and disliked in those places, as too severe, if not smoothed and introduced by the *graces*. Now, pray, let me ask you, coolly and seriously, why are you wanting in these *graces*? For you may as easily assume them, as you may wear more or less powder in your hair, more or less lace on your coat. I can therefore, account for your wanting them: no other way in the world than from your being convinced of their full value.

With your knowledge and parts, if adorned by manners and graces, what may you not hope one day to be? But without them you will be in the situation of a man who should be very fleet of one leg, but very lame with the other. He could not run, the lame leg would check

and clog the well one, which would be very near useless.

## LETTER CXLV.

*Leisure Hours...Useless and frivolous Books...Utility of reading systematically...Short View of the History of Europe from the Treaty of Munster...Caution to avoid Disputes.*

MY DEAR FRIEND,

London, May the 31st.

THE world is the book, to which, at present, I would have you apply yourself. However, as the most tumultuous life, whether of business or pleasure, leaves some vacant moments every day, in which a book is the refuge of a rational being, I mean now to point out to you the method of employing those moments (which will and ought to be but few) in the most advantageous manner. Throw away none of your time upon those trivial, futile, corrupting books, published by idle, vicious, or necessitous authors, for the amusement of idle and ignorant readers: such sort of books swarm and buzz about one every day; flap them away, they have no sting. *Certum pete finem*, have some one object for those leisure moments, and pursue that object invariably till you have attained it; and then take some other. For instance, considering your destination, I would advise you to single out the most remarkable and interesting æras of modern history, and confine all your reading to that æra. If you pitch upon the treaty of Munster, (and that is the proper period to begin with, in the course which I am now recommending) do not interrupt it by dipping and deviating into other books, irrelative to it: but consult only the most authentic histories, letters, memoirs, and negotiations, relative to that great transaction; reading and comparing them, with all that caution and distrust which lord Bolingbroke recommends to you, in a better manner and in better words than I can. The next period worth your particular knowledge, is the treaty of the Pyrenees; which was calculated to lay, and in effect did lay it

foundation of the succession of the house of Bourbon to the crown of Spain. Pursue that in the same manner, sifting, out of the millions of volumes written upon that occasion, the two or three most authentic ones, and particularly letters, which are the best authorities in matters of negotiation. Next come the treaties of Nimeguen and Rhyfwick, postscripts in a manner to those of Munster and the Pyrenées. Those two transactions have had great light thrown upon them by the publication of many authentic and original letters and pieces. The concessions made at the treaty of Rhyfwick, by the then triumphant Lewis the XIVth. astonished all those who viewed things only superficially; but I should think, must have been easily accounted for by those who knew the state of the kingdom of Spain, as well as of the health of its king, Charles the 6th. at that time. The interval, between the conclusion of the peace of Rhyfwick, and the breaking out of the great war in 1702, though a short, is a most interesting one. Every week of it almost produced some great event. Two partition treaties, the death of the king of Spain, in unexpected will, and the acceptance of it by Lewis the XIVth. in violation of the second treaty of partition, just signed and ratified by him.—Philip the Vth. quietly and cheerfully received in Spain, and acknowledged as king of it, by most of these powers, who afterwards joined in an alliance to dethrone him. I cannot help making this observation upon that occasion—that character has often more to do in great transactions than prudence and sound policy: for Lewis the XIVth. gratified his personal pride, by giving a Bourbon king to Spain, at the expense of the true interest of France; which would have acquired much more solid and permanent strength, by the addition of Naples, Sicily, and Lorraine, in the treaty of the second partition treaty; and I think he was fortunate for Europe, that he preferred the will. It is true, he might hope to influence his grandson; but he could never expect that his Bourbon posterity in France should influence his Bourbon posterity in Spain; he knew too well how weak the ties of blood are among men, and

uch weaker still they are among princes. The letters of Count Harrach, and of Las Torres, give a great deal of light into the transactions of the court of Spain, previous to the death of that weak king; and the letters of the Maréchal d'Harcourt, then the ambassador in Spain, of which I have an authentic copy in manuscript, from the year 1698 to 1701, cleared up that whole affair to me. I keep that copy. It appears by those letters, that the imprudent conduct of the house of Austria, with regard to the king and queen of Spain, and madame Berlipis, her mother, together with the knowledge of the partition which incensed all Spain, were the true and principal reasons of the will in favour of the duke of Anjou. The cardinal Portocarrero, nor any of the grandees were bribed by France, as was generally reported and believed at that time; which confirms Voltaire's account upon that subject. Then opens a new scene in the new century: Lewis the XIVth's good fortune follows him, till the duke of Marlborough and prince Eugene make him amend for all the mischief they had done him, by making the allies refuse the terms of peace proposed by him at Gertruydenberg. How the disastrous peace of Utrecht was afterwards brought about, you have lately read; and you cannot inform me of too minutely of all those circumstances, that being the freshest source, whence the late transactions of Europe have flowed. The alterations which have since happened, whether by wars or treaties, so recent, that all the written accounts are to be depended on, not proved, or contradicted, by the oral testimony of almost every informed person, of a certain age in life. For the facts, dates, and original copies of this century, you will find them in Lamblin the year 1715, and after that time in Rousslet's

not mean that you should plod hours together in riches of this kind; no, you may employ your time more usefully: but I mean, that you should make the most of the moments you do employ, by method, in the pursuit of one single object at a time; nor should



were a man to read *tout de suite, sans veiller*  
*Preteritum* †, he would only be confound  
variety, and remember none of them ; &  
examining them occasionally, as they happen  
either in the course of your historical re  
they are agitated in your own times, you  
them, by connecting them with those hist  
which occasioned your inquiry. For exam  
read, in the course of two or three folios of  
those among others, of the two kings of E  
Prussia to Ost Frise, it is impossible that  
have remembered them ; but now that they  
the debated object at the Diet at Ratisbon, a  
ic of all political conversations, if you co  
books and persons concerning them, and in  
self thoroughly, you will never forget them  
you live. You will hear a great deal of th  
side, at Hanover ; and as much on the oth  
terwards, at Berlin : hear both sides, and  
own opinion, but dispute with neither.

Letters from foreign ministers to their  
from their courts to them, are, if genuine, ti

and be relative to, and consequential of each other. In this method, half an hour's reading every day will carry you a great way. People seldom know how to employ their time to the best advantage till they have too little left to employ; but if, at your age, in the beginning of life, people would but consider the value of it, and put every moment to interest, it is incredible what an œconomy would bring in. I look back with regret upon that large sum of time, which, in my youth, I lavished away idly, without either improvement or pleasure. Take warning betimes, and employ every moment; the longest life is too short for knowledge, consequently every moment is precious.

## LETTER CXLVI.

*Court of Berlin...Court of Hanover...Pleasing by little Attentions...Anecdote.*

MY DEAR FRIEND,

London, June the 23d.

I DIRECT this letter to Mayence, where I think it is likely to meet you. Mayence will not, I believe, have charms to detain you above a week; so that I reckon you will be at Bonn at the end of July. There you may stay just as little or as long as you please, and then proceed to Hanover.

I had a letter, by the last post, from a relation of mine at Hanover, Mr. Stanhope Aspinwall, who is in the duke of Newcastle's office, and has lately been appointed the king's minister to the Dey of Algiers; a post which, notwithstanding your views of foreign affairs, I believe you do not envy him. He tells me, in that letter, there are very good lodgings to be had at one Mrs. Meyers, the next door to the duke of Newcastle's, which he offers to take for you: I have desired him to do it, in case Mrs. Meyers will wait for you till the latter end of August, or the beginning of September, which, I suppose, is about the time when you will be at Hanover.

As you are entirely master of the time when leave Bonn and go to Hanover, so are you to stay at Hanover as long as you please, and to go where you please; provided that at Christmas at Berlin, for the beginning of the carnival: this not have you say at Hanover, considering the disposition of those two courts; but, when he asks you where you are to go next, say that you propose rambling in Germany till the next Spring you intend to be in Flanders, in your way to which I take Berlin, at this time, to be the politest, the shining, and the most useful court in Europe for a young man to be at: and therefore I would, on account, not have you there, for at least a couple of months of the carnival. If you are as well read and pass your time as well at Bonn, as I believe will, I would advise you to remain there till about the 20th of August; in four days more you will be over. As for your stay there, it must be shorter or longer, according to certain circumstances which I know of: supposing them at the best, then stay till in a week or ten days of the king's return to England; but supposing them at the worst, your stay must be too short, for reasons which you also know: no accident must either appear or be suspected; therefore, in the worst, I think you must remain there a month, or more, if possible, as long as ever you please. But I am confident that all will turn out very well for you there. Nobody is engaged or inclined to help you; the ministers, both English and German, the principal ladies, and most of the foreign ministers; so that I may say to you *nullum in vobis, si sit prudentia*. Du L'erron, I believe, be back there from Turin, much about the time you get thither: pray be very attentive to him, and connect yourself with him as much as ever you can: for, besides that he is a very pretty and well formed man, he is very much in fashion at Hanover; he is personally very well with the king, and certain so that a visible intimacy and connection with him will do you credit and service. Pray cultivate the Count Hop, the Dutch minister, who has always been

much my friend, and will, I am sure, be yours: his manners, it is true, are not very engaging; he is rough, but he is sincere. It is very useful sometimes to see the things which one ought to avoid, as it is right to see very often those which one ought to imitate; and my friend Hop's manners will frequently point out to you what yours ought to be, by the rule of contraries.

Congreve points out a sort of critics, to whom he says that we are doubly obliged:

Rules for good writing they with pains indite,  
Then show us what is bad, by what they write.

It is certain that monsieur Hop, with the best heart in the world, and a thousand good qualities, has a thousand enemies, and hardly a friend; singly from the roughness of his manners.

I recommend to you again, though I have already done it twice or thrice, to speak German, even affectedly, while you are at Hanover; which will show that you prefer that language, and be of more use to you there with *somebody*, than you can imagine. When you carry my letters to monsieur Munchausen, and monsieur Schwiegeldt, address yourself to them in German; the latter speaks French very well, but the former extremely ill. Show great attention to madame Munchausen's daughter, who is a great favourite; these little trifles please mothers, and sometimes fathers, extremely. Observe and you will find, almost universally, that the least things either please or displease most; because they necessarily imply, either a very strong desire of obliging, or an unpardonable indifference about it. I will give you a ridiculous instance enough of this truth, from my own experience. When I was ambassador the first time in Holland, comte de Westenaer and his wife, people of the first rank and consideration, had a little boy of about three years old, of whom they were exceedingly fond: in order to make my court to them, I was so too, and used to take the child often upon my lap, and play with him. One day his nose was very snotty, upon which I took out my handkerchief and wiped it for him; this raised a loud laugh, and they called me a very handy nurse; but the fa-

and mother were so pleased with it, that to this day it is an anecdote in the family; and I never receive a letter from comte Wailancar, but he makes me the compliments *de morveux que j'ai mouché autrefois*: who by the way, I am assured, is now the prettiest young fellow in Holland. Where one would gain people, remember that nothing is little. Adieu!

## LETTER CXLVII.

*Court of Hanover. Favour at Courts. How acquired. Antiquaries. Gaming.*

MY DEAR FRIEND,

London, June the 16th

AS I have reason to fear, from your last letter of the 18th, from Mr. Munkin, that all, or at least most of my letters to you, since you left Paris, have miscarried, I think it requisite, at all events, to repeat in this the necessary parts of those several letters, as far as they relate to your future motions.

I suppose that this will either find you, or be but a few days before you, at Bonn, where it is directed; and I suppose too, that you have fixed your time for going thence to Hanover. If things *turn out well at Hanover*, as in my opinion they will, stay there till a week or ten days before the king sets out for England; but, should *they turn out ill*, which I cannot imagine, stay however a month, that your departure may not seem a step of discontent or peevishness; the very suspicion of which is by all means to be avoided. Whenever you leave Hanover, be it sooner or later, where would you go? Would you pass the months of November and December at Brunswick, Cassel, &c.—Would you chuse to go for a couple of months to Ratibon, where you would be very well recommended to, and treated by the king's electoral minister, the baron de Behr, and where you would improve your *jus publicum*? Or would you rather go directly to Berlin, and stay there till the end of the carnival? Two or three months at Berlin are, considering all circumstances, necessary

for you; and the carnival months are the best. Let me only know your decree when you have formed it. Your good or ill success at Hanover will have a very great influence upon your subsequent character, figure, and fortune in the world; therefore I confess that I am more anxious about it than ever a bride was on her wedding-night. It is your first crisis: the character which you acquire there will, more or less, be that which will abide by you for the rest of your life. You will be tried and judged there, not as a boy, but as a man; and from that moment there is no appeal for character: it is fixed. To form that character advantageously, you have three objects particularly to attend to: your character as a man of morality, truth, honour; your knowledge in the objects of your destination, as a man of business; and your engaging and insinuating address, air, and manners, as a courtier; the sure and only steps to favour. Merit at courts, without favour, will do little or nothing; favour, without merit, will do a good deal; but favour and merit together will do every thing. Favour at courts depends upon so many, such trifling, such unexpected, and unforeseen events, that a good courtier must attend to every circumstance, however little, that either does or can happen; he must have no absences, no *distractions*; he must not say, "I did not mind it; who would have thought it:" He ought both to have minded, and to have thought it. A chamber-maid has sometimes caused revolutions in courts, which have produced others in kingdoms. Were I to make my way to favour in a court, I would neither wilfully, nor by negligence, give a dog or a cat there reason to dislike me. Two *pies grièches*, well instructed, you know made the fortune of De Luines with Lewis XIII.—Every step a man makes at court requires as much attention and circumspection as those which were made formerly between hot plough-shares in the ordeal of fiery trials; which, in those times of ignorance and superstition, were looked upon as demonstrations of innocence or guilt. Direct your principal battery, Hanover, at the d— of N—'s; there are

ery weak places in that citadel; where, with a very little skill, you cannot fail making a great impression. Ask for his orders, in every thing you do; talk Austrian and Antigallican to him; and, as soon as you are upon a foot of talking easily to him, tell him, *en badinant*, that his skill and success in thirty or forty elections in England leave you no reason to doubt of his carrying his election for Frankfort; and that you look upon the archduke as his member for the empire. In his hours of festivity and comotation, drop, that he puts you in mind of what Sir William Temple says of the pensionary de Wit, who at that time governed half Europe, "that he appeared at balls, assemblies, and public places, as if he had nothing else to do or think of."—When he talks to you upon foreign affairs, which he will often do, say, that you really cannot presume to give any opinion of your own upon those matters, looking upon yourself, at present, only as a postscript to the *corps diplomatique*; but, that, if his grace will be pleased to make you an additional volume to it, though but in duodecimo, you will do your best, that he shall either be ashamed nor repent of it. He loves to have a favourite, and to open himself to that favourite: he has now no such person with him; the place is vacant, and if you have dexterity you may fill it. In one thing alone, do not humour him; I mean drinking; for as I believe you have never yet been drunk, you do not yourself know how you can bear wine, and what a little too much of it may make you do or say: you might possibly kick down all you had done before.

You do not love gaming, and I thank God for it; but at Hanover I would have you show and profess a particular dislike to play, so as to decline it upon all occasions, unless where one may be wanted to make a surth at whist or quadrille; and then take care to declare it the result of your complaisance, not of your inclinations. Without such precaution you may very possibly be suspected, though unjustly, of loving play, upon account of my former passion for it; and such a suspicion would do you a great deal of hurt, especially with the king, who detests gaming. I must end this  
 when God bless you.

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## LETTER CXLVIII.

*Hanover...Court of Brunſwick...George the Second.*

MY DEAR FRIEND,

**D**URING your ſtay at Hanover, I would have you take two or three excuſions to parts of that electorate : to Hartz, where the ſilver mines are ; Gottengen, the univerſity ; Stade, for what commerce there is. You ſhould alſo go to Zell. In ſhort, ſee every thing that is to be ſeen there, and inform yourſelf well of all the details of that country. Go to Hamburg for three or four days, know the conſtitution of that little Hanſatic republic, and inform yourſelf well of the nature of the king of Denmark's pretenſions to it.

If all things turn out right for you at Hanover, I would have you make it your head-quarters till about a week or ten days before the king leaves it ; and then go to Brunſwick, which, though a little, is a very polite and agreeable court. You may ſtay there a fortnight or three weeks, as you like it : and thence go to Caſſel, and there ſtay till you go to Berlin, where I would have you be

at Christmas. At Hanover you will very eaſily get good letters of recommendation to Brunſwick and to Caſſel. You do not want any to Berlin. *A-propos* of Berlin ; be very reſerved and cautious, while at Hanover, as to that king and that country ; both which are eſteemed, becauſe feared by every body there, from his majeſty down to the meaneſt peaſant ; but, however, they both extremely deſerve your utmoſt attention, and you will ſee the arts and wiſdom of government better in that country, now, than in any other in Europe. You may ſtay three months at Berlin, if you like it, as I believe you will ; and after that I hope we ſhall meet here again.

Of all the places in the world (I repeat it once more) to eſtabliſh a good reputation at Hanover. Indeed it is of the greateſt importance to you, and will make any future application to the king in your behalf very eaſy. He is more taken by the manners, graces, and other ſuch like things, than any man, or even woman, the



ever knew in my life ; and I do not wonder at him. In short, exert to the utmost all your means and powers to please ; and remember, that he who pleases most will rise the soonest, and the highest. but once the pleasure and advantage of pleasing, as will answer that you will never more neglect means.

I send you herewith two letters, the one to Monsieur Munchausen, the other to Monsieur Schwiege an old friend of mine, and a very sensible knowing man. They will both, I am sure, be extremely civil to you, and carry you into the best company ; and it is your business to please that company. I was more anxious about any period of your life, I am about this your Hanover expedition, it being so much more consequence to you than any other. I hear that you are liked and loved there, for your good manners, and address, as well as esteemed for your knowledge, I shall be the happiest man in the world ; judge then what I must be if it happens otherwise. Adieu !

## LETTER CXLIX.

*George the Second...Duke of Newcastle...Author's Account of himself...With Gentleness and Complaisance more your Recommendations.*

MY DEAR FRIEND,

London, July the 4

BY my calculation, this letter may probably arrive at Hanover three or four days before you. By what I have already seen of the German courts, I am sure you must have observed that they are much more nice and scrupulous, in points of ceremony, respect and attention, than the greater courts of France and England. You will therefore, I am persuaded, attend to the minutest circumstances of address and behaviour. The body in the world is more exact in all points of good breeding than the king ; and it is the part of a prince's character that he informs himself of facts

least negligence, or the slightest inattention, reported to him, may do you infinite prejudice; as their contraries would service.

If Lord Albermarle (as I believe he did) trusted you with the secret affairs of his department, let the duke of Newcastle know that he did so; which will be an inducement to him to trust you too, and possibly to employ you in affairs of consequence. Tell him that, though you are young, you know the importance of secrecy in business, and can keep a secret; that I have always inculcated this doctrine into you, and have moreover strictly forbidden you ever to communicate, even to me, any matters of a secret nature which you may happen to be trusted with in the course of business.

As for business, I think I can trust you to yourself; but I wish I could say as much for you with regard to those exterior accomplishments, which are absolutely necessary to smooth and shorten the way to it. I will set you into one secret concerning myself; which is, that I owe much more of the success which I have had in the world, to my manners, than to any superior degree of merit or knowledge. I desired to please, and neglected none of the means. This I can assure you, without any false modesty, is the truth. You have more knowledge than I had at your age, but then I had much more attention and good-breeding than you.—Call it vanity, if you please, and possibly it was so; but my great object was to make every man I met with, respect me, and every woman like me. I often succeeded: but why? By taking great pains; for otherwise I never should; my figure by no means entitled me to it, and I had certainly an up-hill game: whereas your countenance would help you, if you made the most of it, and proscribed for ever the guilty, gloomy, and funeral part of it.

If you have time to read at Hanover, pray let the books you read be all relative to the history and constitution of that country, which I would have you know *correctly as any Hanoverian in the whole electorate inform yourself of the powers of the states, and of the*

nature and extent of the several judicatures ; the particular articles of trade and commerce of Bremen, Friburg, and Stade ; the details and value of the mine the Hartz. Two or three short books will give you outlines of all these things ; and conversation, turned upon those subjects, will do the rest, and better than books can.

As I love to provide eventually for every thing that can possibly happen, I will suppose the worst that can befall you at Hanover. In that case, I would have you go immediately to the duke of Newcastle, and beg his grace's advice, or rather orders, what you should do. Adding that his advice will always be orders to you. You will tell him, that, though you are exceedingly mortified, you are much less so than you should otherwise be, from the consideration, that, being utterly unknown to his Majesty, his objection could not be personal to you, and could only arise from circumstances which it was not in your power either to prevent or remedy : that if his grace thought that your continuing any longer there would be disagreeable, you entreated him to tell you so ; and that, upon the whole, you referred yourself entirely to him, whose orders you should most scrupulously obey. But this precaution, I dare say will prove unnecessary ; however, it is always right to be prepared for all events, the worst as well as the best. It prevents hurry and surprize, two dangerous situations in business : for I know no one thing so useful, so necessary in all business, as great coolness and steadiness. They give an incredible advantage over whomever you have to do with.

I wrote, above a month ago, to Lord Albermarle to thank him for all his kindnesses to you ; but pray be you done as much ? Those are the necessary attentions which should never be omitted, especially in the beginning of life when a character is to be established.

That ready wit which you so partially allow me, in so justly Sir Charles Williams, may create many admirers, but, take my word for it, it makes few friends. It shines and dazzles like the noon-day sun, but, like that too, is very apt to scorch, and therefore is always

ed. The milder morning and evening light and of that planet sooth and calm our minds.—Good ; complaisance, gentleness of manners, attentions, graces, are the only things that truly engage and bly keep the heart at long run. Never seek for if it presents itself, well and good ; but, even in case, let your judgment interpose ; and take care it be not at the expence of any body.—Pope says, truly,

There are whom Heaven has blest with store of wit,  
Yet want as much again to govern it.

and in another place, I doubt with too much truth,

For wit and judgment ever are at strife,  
Though meant each other's aid, like man and wife.

he Germans are very seldom troubled with any ordinary ebullitions or effervescences of wit, and not prudent to try it upon them ; whoever does, *let solido.\**

remember to write me very minute accounts of all transactions at Hanover, for they excite both my atience and anxiety. Adieu !

## LETTER CL.

*tations at Hanover...Election of King of the Romans...Weakness of the House of Austria...Views of the different artists.*

DEAR FRIEND,

London August the 4th.

HANOVER, where I take it for granted you are, present the seat and centre of foreign negotiations ; there are ministers from almost every court in Europe ; and you have a fine opportunity of displaying with modesty, in conversation, your knowledge of matters now in agitation. The chief I take to be the election of the king of the Romans, which, though I despair of, I heartily wish was brought about, for two reasons. The first is, that I think it may pre-

\* Will strike against a solid mass.

vent a war upon the death of the present emperor, who, though young and healthy, may possibly die, as young and healthy people often do. The other is the very reason that makes some powers oppose it, and others dislike it who do not openly oppose it; I mean, that it may tend to make the imperial dignity hereditary in the house of Austria; which I heartily wish, together with a very great increase of power in the empire; till when, Germany will never be any thing near a match for France. Cardinal Richelieu showed his superior abilities in nothing more than in thinking no pains nor expence too great to break the power of the house of Austria in the empire. Ferdinand had certainly made himself absolute, and the empire consequently formidable to France, if that cardinal had not piously adopted the Protestant cause, and put the empire, by the treaty of Westphalia, in pretty much the same dis-jointed situation in which France itself was before Lewis the XIth. when princes of the blood at the head of provinces, and dukes of Brittany, &c. always opposed, and often gave laws to the crown. Nothing but making the empire hereditary in the house of Austria can give it that strength and efficiency which I wish it had, for the sake of the balance of power. For while the princes of the empire are so independent of the emperor, so divided among themselves, and so open to the corruption of the best bidders, it is ridiculous to expect that Germany ever will or can act as a compact and well-united body against France. But as this notion of mine would as little please *some of our friends*, as many of our enemies, I would not advise you, though you should be of the same opinion, to declare yourself too freely so. Could the elector palatine be satisfied, which I confess will be difficult, considering the nature of his pretensions, the tenaciousness and haughtiness of the court of Vienna, and our inability to do, as we have too often done, their work for them; I say, if the elector palatine could be engaged to give his vote, I should think it would be right to proceed to the election with a clear majority of five votes; and leave the king of Prussia, and the elector of Cologne,

to protest and remonstrate as much as ever they please. The former is too wise, and the latter too weak, in every respect, to act in consequence of those protests. The distracted situation of France, with its ecclesiastical and parliamentary quarrels, not to mention the illness and possibly the death of the dauphin, will make the king of Prussia, who is certainly no Frenchman in his heart, very cautious how he acts as one. The elector of Saxony will be influenced by the king of Poland, who must be determined by Russia, considering his views upon Poland, which, by the bye, I hope he will never obtain; I mean, as to making that crown hereditary in his family. As for his son's having it by the precarious tenure of election, by which his father now holds it, *à la bonne heure*. But should Poland have a good government under hereditary kings, there would be a new devil raised in Europe, that I do not know who could lay: I am sure I would not raise him, though on my own side for the present.

I do not know how I came to trouble my head so much about politics to-day, which has been so very free from them for some years; I suppose it was because I knew that I was writing to the most consummate politician of this, and his age. If I err, you will set me right; *si quid novisti rectius istis, candidus imperti, &c.\**

I am excessively impatient for your next letter, which I expect by the first post from Hanover, to remove my anxiety, as I hope it will, not only with regard to your health, but likewise to other things; in the mean time, in the language of a pedant, but with the tenderness of a parent, *Jubeo te bene valere.†*

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\* If you know better, candidly impart your knowledge.

† I command you to be well.

ELEMENTS OF A  
LETTER CLI.

*Manners of different Countries... Absurdity of drinking Healths  
... Fashionable Manners.*

MY DEAR FRIEND,

London, September the 23d.

THE day after the date of my last, I received your letter of the 8th. I approve extremely of your intended progress, and am very glad that you go to the Gohr with Comte Schullemburg. I would have you see every thing with your own eyes, and hear every thing with your own ears; for I know, by very long experience, that it is very unsafe to trust to other people's.—Vanity and interest cause many misrepresentations, and folly causes many more. Few people have parts enough to relate exactly and judiciously; and those who have, for some reason or other, never fail to sink or to add some circumstances.

The reception which you have met with at Hanover, I look upon as an omen of your being well received every where else; for, to tell you the truth, it was the place that I distrusted the most in that particular. But there is a certain conduct, there are certain manners that will and must get the better of all difficulties of that kind; it is to acquire them that you still continue abroad, and go from court to court: they are personal, local, and temporal; they are modes which vary, and owe their existence to accidents, whim, and humour; all the sense and reason in the world would never point them out; nothing but experience, observation, and what is called knowledge of the world, can possibly teach them. For example, it is respectful to bow to the king of England; it is disrespectful to bow to the king of France; it is the rule to courtesy to the emperor; and the prostration of the whole body is required by eastern monarchs. These are established ceremonies, and must be complied with; but why they were established, I defy sense and reason to tell us. It is the same among all ranks, where certain customs are received, and must necessarily be complied with, though by no means the result of sense and rea-

son. As for instance, the very absurd, though almost universal custom of drinking people's healths. Can there be any thing in the world less relative to any other man's health than my drinking a glass of wine? Common sense, certainly, never pointed it out; but yet common sense tells me I must conform to it. Good sense bids one be civil, and endeavour to please; though nothing but experience and observation can teach one the means properly adapted to time, place, and persons. This knowledge is the true object of a gentleman's travelling, if he travels as he ought to do. By frequenting good company in every country, he himself becomes of every country; he is no longer an Englishman, a Frenchman, or an Italian, but he is an European: he adopts, respectively, the best manners of every country; and is a Frenchman at Paris, an Italian at Rome, an Englishman at London.

This advantage, I must confess, very seldom accrues to my countrymen from their travelling; as they have neither the desire nor the means of getting into good company abroad: for in the first place, they are confoundedly bashful; and, in the next place, they either speak no foreign language at all, or, if they do, it is barbarously. You possess all the advantages that they want; you know the languages in perfection, and have constantly kept the best company in the places where you have been; so that you ought to be an European. Your canvas is solid and strong, your outlines are good; but remember, that you still want the beautiful colouring of Titian, and the delicate graceful touches of Guido. Now is your time to get them. There is, in all good company, a fashionable air, countenance, manner, and phraseology, which can only be acquired by being in good company, and very attentive to all that passes there. When you dine or sup at any well-bred man's house, observe carefully how he does the honours of his table to the different guests. Attend to the compliments of congratulation, or condolence, that you hear a well-bred man make to his superiors, to his equals, and to his inferiors; watch even his countenance and his tone of voice, for they all conspire in the mai-



point of pleasing. There is a certain distinction of a man of fashion : he will not content himself with saying, like John Trott, to a new-marr'd man, " Sir, I wish you much joy ;" or to a man who has lost his son, " Sir, I am sorry for your loss ;" both with a countenance equally unmoved : but he will say in effect the same thing in a more elegant and a more trivial manner, and with a countenance adapted to each occasion. He will advance with warmth, and a cheerful countenance, to the new-marr'd man, and, embracing him, perhaps say to him, " I do justice to my attachment to you, you will be sensible of the joy that I feel upon this occasion, than I can express it," &c. To the other he will advance slowly with a grave countenance of countenance, in a more deliberate manner, and in a lower voice perhaps say, " I hope you do me justice to be convinced that I feel whatever you feel, and shall ever be affected where you are affected."

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### LETTER CLII.

*Court of Berlin...Epic Poetry...Homer...Virgil...Milton...Charles XII...Heroes.*

MY DEAR FRIEND,

Bath, October 1784.

I CONSIDER you now as at the court of Augustus, where, if ever the desire of pleasing animated you, must make you exert all the means of doing it. You will see there, full as well, I dare say, as Horace at Rome, how states are defended by arms, adorned with manners, and improved by laws. Nay, you will see there, as well as an Augustus ; I have read over all his works that are published, though I had read them more than once before. I was introduced to this by his *Siècle de Louis XIV.* You are so fond of the classic, that I question whether you will allow me to call his *Henriade* an epic poem, for want of the number of gods, devils, witches, and other absurdities.

requisite for the machinery: which machinery is (it seems) necessary to constitute the Epic. But whether you do or not, I will declare (though possibly to my own shame) that I never read any epic poem with near so much pleasure. I am grown old, and have possibly lost a great deal of that fire which formerly made me love fire in others at any rate, and however attended with smoke: but now I must have all sense, and cannot, for the sake of five righteous lines, forgive a thousand absurd ones.

In this disposition of mind, judge whether I can read all Homer through. I admire his beauties: but, to tell you the truth, when he slumbers I sleep. Virgil, I confess, is all sense, and therefore I like him better than his model; but he is often languid, especially in his five or six last books, during which I am obliged to take a good deal of snuff. Besides, I profess myself an ally of Turnus, against the pious Æneas, who, like many *soi-disant* \* pious people, does the most flagrant injustice and violence, in order to execute what they impudently call the will of heaven. But what will you say, when I tell you truly, that I cannot possibly read our countryman Milton through? I acknowledge him to have some most sublime passages, some prodigious flashes of light; but then you must acknowledge, that light is often followed by *darkness visible*, to use his own expression. Besides, not having the honour to be acquainted with any of the parties in his poem, except the man and the woman, the characters and speeches of a dozen or two of angels, and of as many devils, are as much above my reach as my entertainment. Keep this secret for me; for if it should be known, I should be abused by every tasteless pedant in England. Whatever I have said to the disadvantage of these three poets, holds much stronger against Tasso's *Gerusalemme*: it is true he has very fine and glowing rays of poetry; but then they are only meteors, they sparkle, then disappear; and are succeeded by false thoughts, poor reason, and absurd impossibilities which the

\* *Self-comed.*

redemption ever excited more horror than  
 the massacre, and then of the famine, at  
 love ever painted with more truth and *m*  
 in the ninth book? Not better in my min  
 fourth of Virgil. Upon the whole, with  
 fical rigour, if you will but suppose *St.*  
 devil, or a witch, and that he appears in p  
 in a dream, the *Henriade* will be an epic  
 ing to the strictest statute laws of the E  
 my court of equity it is one as it is.

Good-night to you, child! for I am  
 quit at the hour at which I suppose you  
 to live at Berlin.

### LETTER CLIII.

*Popular Monarchs...Art of Pleasing...Impeding  
 Young.. Pride.. Inattention...Beneficial..js..D  
 .. Duke of Marlborough...Advice to associates  
 in Age and Rank.*

MY DEAR FRIEND,

Bath, No

**I**T is a very old and very true maxim, th  
 when the most famous and the most abili

ally, and of gaining the affections of those with whom he converses, possesses a strength which nothing else can give him : a strength which facilitates and helps his rise ; and which, in case of accidents, breaks his fall. Few people of your age sufficiently consider this great point of popularity ; and, when they grow older and wiser, strive in vain to recover what they lost by their negligence. There are three principal causes that hinder them from acquiring this useful strength ; pride, inattention, and *mauvaise bonte*. The first, I will not, I cannot suspect you of ; it is too much below your understanding. You cannot, and I am sure you do not, think yourself superior by nature to the Savoyard who cleans your room, or the footman who cleans your shoes ; but you may rejoice, and with reason, at the difference that Providence has made in your favour. Enjoy all those advantages ; but without insulting those who are unfortunate enough to want them, or even doing any thing unnecessarily that may remind them of that want. For my own part, I am more upon my guard as to my behaviour to my servants, and others who are called my inferiors, than I am towards my equals ; for fear of being suspected of that mean and ungenerous sentiment, of desiring to make others feel that difference which fortune has, and perhaps, too, undeservedly, made between us. Young people do not enough attend to this ; but falsely imagine that the imperitive mood, and a rough tone of authority and decision, are indications of spirit and courage. Inattention is always looked upon, though sometimes unjustly, as the effect of pride and contempt ; and where it is thought so, is never forgiven. In this article, young people are generally exceedingly to blame, and offend extremely. Their whole attention is engrossed by their particular set of acquaintance, and by some few glaring and exalted objects of rank, beauty, or parts : all the rest they think so little worth their care, that they neglect even common civility towards them. I will frankly confess to you, that this was one of my great faults when I was of your age. Very attentive to please that narro

court circle in which I stood enchanted, I considered every thing else as *bourgeois*, and unworthy of common civility; I paid my court assiduously and skilfully enough to shining and distinguished figures, such as ministers, wits, and beauties; but then I most absurdly and imprudently neglected, and consequently offended all others. By this folly I made myself a thousand enemies of both sexes; who, though I thought them very insignificant, found means to hurt me essentially, where I wanted to recommend myself the most. I was thought proud, though I was only imprudent. A general easy civility and attention to the common run of ugly women, and of middling men, both which I sillily thought, called, and treated as odd people, would have made me as many friends as, by the contrary conduct, I made myself enemies. All this too was *à pure perte*; for I might equally, and even more successfully, have made my court where I had particular views to gratify. I will allow that this task is often very unpleasant, and that one pays, with some unwillingness, that tribute of attention to dull and tedious men, and to old and ugly women; but it is the lowest price of popularity and general applause, which are very well worth purchasing, were they much dearer. I conclude this head with this advice to you: gain, by particular assiduity and address, the men and women you want; and, by an universal civility and attention, please every body so far as to have their good word, if not their good will; or, at least, as to secure a partial neutrality.

*Mauvaise honte* not only hinders young people from making a great many friends, but makes them a great many enemies. They are ashamed of doing the thing that they know to be right, and would otherwise do, for fear of the momentary laugh of some fine gentleman or lady. I have been in this case, and have often wished an obscure acquaintance further, for meeting and taking notice of me, when I was in what I thought and called fine company. I have returned their notice shily, awkwardly, and consequently offensively, for fear of a momentary joke; not considering, that

ought to have done, that the very people who would have joked upon me at first, would have esteemed me the more for it afterwards. An example explains a rule best : suppose you were walking in the Thuilleries with some fine folks, and that you should unexpectedly meet your old acquaintance, little crooked Grierson ; what would you do ? I will tell you what you should do, by telling you what I would now do in that case myself. I would run up to him, and embrace him ; say some kind things to him, and then return to my company. There I should be immediately asked : *Mais qu'est-ce que c'est donc que ce petit sapajou que vous avez embrassé si tendrement ? Pour cela l'accolade a été charmante* † ; with a great deal more festivity of that sort. To this I should answer, without being the least ashamed, but *en badinant* : *O ! je ne vous dirai pas qui c'est ; c'est un petit ami que je tiens incognito, qui a son mérite, et qui, à force d'être connu, fait oublier sa figure. Que me donnerez-vous, et je vous le présenterai* ‡ ? And then, with a little more seriousness, I would add, *Mais d'ailleurs c'est que je ne désavoue jamais mes connoissances, à cause de leur état ou de leur figure. Il faut avoir bien peu de sentiments pour le faire* §.

This would at once put an end to that momentary pleasantry, and give them all a better opinion of me than they had before. Pursue steadily, in a word, and without fear or shame, whatever your reason tells you is right, and what you see is practised by people of more experience than yourself, and of established characters of good sense and good-breeding.

After all this, perhaps you will say that it is impossible to please every body. I grant it : but it does not follow that one should not therefore endeavour to please as many as one can. Nay, I will go farther, and admit that it is impossible for any man not to have

† Who is that little monkey that you have been embracing so tenderly ? The reception was coaxing.

‡ In pleasantry : O ! I won't tell you who he is ; he is a little private friend of mine, who has great merit, which, when known, would make you forget his appearance. What will you give me if I introduce him to you ?

§ But I must tell you, that I never disavow my acquaintance, either on account of their situation or appearance : a man must have no sentiment to do it.

some enemies. But this truth, from long experience, I assert, that he who has the most friends, and the fewest enemies, is the strongest; will rise the highest with the least envy; and fall, if he does fall, the gentlest, and the most pitied. This is surely an object worth pursuing. Pursue it according to the rules I have here given you. I will add one observation more, and two examples to enforce it; and then, as the parsons say, conclude.

There is no one creature so obscure, so low, or so poor, who may not, by the strange and unaccountable changes and vicissitudes of human affairs, somehow or other, and sometime or other, become an useful friend, or a troublesome enemy, to the greatest and the richest.—The late duke of Ormond was almost the weakest, but at the same time, the best bred, and the most popular man in this kingdom. His education in courts and camps, joined to an easy, gentle nature, had given him that habitual affability, those engaging manners, and those mechanical attentions, that almost supplied the place of every talent he wanted—and he wanted almost every one. They procured him the love of all men, without the esteem of any. He was impeached after the death of queen Anne, only because that having been engaged in the same measures with those who were necessarily to be impeached, his impeachment, for form's sake, became necessary. But he was impeached without acrimony, and without the least intention that he should suffer, notwithstanding the party violence of those times. The question for his impeachment, in the house of commons, was carried by many fewer votes than any other question of impeachment; and earl Stanhope, then Mr. Stanhope, and secretary of state, who impeached him, very soon after negotiated and concluded his accommodation with the late king, to whom he was to have been presented the next day. But the late bishop of Rochester, Atterbury, who thought that the Jacobite cause might suffer by losing the duke of Ormond, went in all haste, and prevailed with the poor weak man to run away, assuring him that he was only to be gulled into a disgraceful submit

## POLITE EDUCATION.

son, and not to be pardoned in consequence of it. When his subsequent attainder passed, it excited mobs and disturbances in town. He had not a personal enemy in the world, and had a thousand friends. All this was singly owing to his natural desire of pleasing, and to the mechanical means that his education, not his parts, had given him of doing it.—The other instance is the late duke of Marlborough, who studied the art of pleasing, because he well knew the importance of it: he enjoyed and used it more than ever man did. He gained whoever he had a mind to gain; and he had a mind to gain every body, because he knew that every body was more or less worth gaining. Though his power, as minister and general, made him many political and party enemies, it did not make him one personal one; and the very people who would gladly have displaced, disgraced, and perhaps attainted the duke of Marlborough, at the same time personally loved Mr. Churchill, even though his private character was blemished by sordid avarice, the most unaimable of all vices. He had wound up and turned his whole machine to please and engage. He had an inimitable sweetness and gentleness in his countenance, a tenderness in his manner of speaking, a graceful dignity in every motion, and an universal and minute attention to the least things that could possibly please the least person. This was all art in him; art, of which he well knew and enjoyed the advantages; for no man ever had more interior ambition, pride, and avarice, than he had.

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### LETTER CLIV.

*Countenance...Roughness in Manners...Cabalistical Writers...  
Turkish History...Despotism.*

MY DEAR FRIEND,

Bath, October the 19th

OF all the various ingredients that compose the useful and necessary art of pleasing, no one is so effectual and engaging as that gentleness, that deuceur of count



nance and manners, to which you are no stranger, though a sworn enemy. Other people take great pains to conceal or disguise their natural imperfections; some, by the make of their clothes, and other arts, endeavour to conceal the defects of their shape; women, who unfortunately have natural bad complexions, lay on good ones; and both men and women, upon whom unkind nature has inflicted a furliness and ferocity of countenance, do at least all they can, though often without success, to soften and mitigate it; they aim at smiles, though often in the attempt, like the devil in *Milton*, they grin horribly, a ghastly smile. But you are the only person I ever knew, in the whole course of my life, who not only disdain, but absolutely reject and disguise a great advantage that nature has kindly granted. You easily guess I mean countenance; for she has given you a very pleasing one; but you beg to be excused, you will not accept it, on the contrary take singular pains to put on the most *funeste* †, forbidding and unpleasing one, that can possibly be imagined. This one would think impossible, but you know it to be true. If you imagine that it gives you a manly, thoughtful and decisive air, as some, though very few of your countrymen do, you are exceedingly mistaken; for it is at best the air of a German corporal, part of whose exercise is to look fierce. You will say perhaps, What, am I always to be studying my countenance, in order to wear this *douceur*? I answer, no; do it but a fortnight, and you never will have occasion to think of it more. Take but half the pains to recover the countenance that nature gave you, that you must have taken to disguise and deform it as you have and the business will be done. Give all your motions too an air of *douceur*, which is directly the reverse of their present celerity and rapidity. Will you call this trouble? It will not be half an hour's trouble to you in a week's time. But suppose it be, pray tell me, why did you give yourself the trouble of learning to dance? It is neither a religious, moral, nor civil duty. You

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 † Melancholy.

must own, that you did it then singly to please, and you were in the right of it. Why do you wear fine clothes, and curl your hair? Both are troublesome; lank locks, and plain flimsy rags are much easier. This then you also do in order to please, and you do very right. But then, reason and act consequentially; and endeavour to please in other things too, still more essential, and without which the trouble you have taken in those is wholly thrown away. You are by no means ill-natured, and would you then most unjustly be reckoned so? Yet your common countenance intimates and would make any body, who did not know you, believe it. *A-propos* of this; I must tell you what was said the other day to a fine lady whom you know, who is very good natured in truth, but whose common countenance implies ill-nature, even to brutality. It was Miss H——n, lady M——y's niece, whom you have seen at Blackheath, and at lady Hervey's. Lady M——y was saying to me, that you had a very engaging countenance when you had a mind to it, but that you had not always that mind; upon which Miss H——n said, that she liked your countenance best when it was as glum as her own. Why then, replied lady M——y, you two should marry; for, while you wear your worst countenances, nobody else will venture upon either of you; and they call her now Mrs. Stanhope. To complete this *douceur* of countenance and motions, which I so earnestly recommend to you, you should carry it also to your expressions and manner of thinking; take the gentle, the favourable, the indulgent side of most questions. I own, that the manly and sublime John Trott, your countryman, seldom does; but, to show his spirit and decision, takes the rough and harsh side, which he generally adorns with an oath, to seem more formidable. This he only thinks fine; for, to do John justice, he is commonly as good natured as any body. These are among the many little things which you have not, and I have lived long enough in the world to know of what infinite consequence they are, in the course of life. Reason then, I repeat it again, within yourself, *consequentially*;

and let not the pains you have taken, and still take, to please in some things, be *à pure perte* †, by your negligence of, and inattention to others, of much less trouble, and much more consequence.

I have been of late much engaged, or rather bewildered, in oriental history, particularly that of the Jews, since the destruction of their temple, and their dispersion by Titus; but the confusion and uncertainty of the whole, and the monstrous extravagances and falsehoods of the greatest part of it, disgusted me extremely. Their Thalmud, their Mischnah, their Targums, and other traditions and writings of their rabbins and doctors, who were most of them cabalists, are really more extravagant and absurd, if possible, than all that you have read in comte de Gabalis; and indeed most of his stuff is taken from them. Take this sample of his nonsense, which is transmitted in the writings of one of their most considerable rabbins. "One Abbas Saul, a man of ten feet high, was digging a grave, and happened to find the eye of Goliath, in which he thought proper to bury himself; and so did, all but his head, which the giant's eye was unfortunately not quite deep enough to receive." This, I assure you, is the most modest lie of ten thousand. I have also read the Turkish history, which, excepting the religious part, is not fabulous, though very possibly not true. For the Turks, having no notion of letters, and being, even by their religion, forbidden the use of them, except for reading and transcribing the Koran, they have no historians of their own, nor any authentic records or memorials for other historians to work upon; so that what histories we have of that country are written by foreigners, as Platina, Sir Paul Rycaut, Prince Cantemir, &c. or else snatches only of particular and short periods, by some who happened to reside there at those times, such as Butbequius, whom I have just finished. I like him, as far as he goes, much the best of any of them: but then his account is, properly only an account of his own embassy from the emperor Charles the Vth. to Solyman the Magnificent. However, there

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† Entirely to loss.

he gives, episodically, the best account I know, of the customs and manners of the Turks, and of the nature of that government, which is a most extraordinary one. For, despotic as it always seems, and sometimes is, it is in truth a military republic; and the real power resides in the janissaries, who sometimes order their sultan to strangle his vizir, and sometimes the vizir to depose or strangle his sultan, according as they happen to be angry at the one or the other. I own I am glad that the capital strangler should, in his turn, be strangleable, and now and then strangled; for I know of no brute so fierce, nor criminal so guilty, as the creature called a sovereign, whether king, sultan or sophy, who thinks himself, either by divine or human right, vested with an absolute power of destroying his fellow-creatures; or who, without inquiring into his right, lawlessly exerts that power. The most excusable of all those human monsters are the Turks, whose religion teaches them inevitable fatalism.

I do not yet hear one jot the better for all my bathings and pumpings, though I have been here already full half my time; I consequently go very little into company, being very little fit for any. I hope you keep company enough for us both; you will get more by that, than I shall by all my reading. I read singly to amuse myself, and fill up my time, of which I have too much; but you have two much better reasons for going into company, pleasure and profit. May you find a great deal of both, in a great deal of company.—  
Adieu!

## LETTER CLVI.

*Court of Manheim... Good-breeding secures a good Reception...  
Affairs of France... Danger to established Government...  
from the Military... Another Prophecy of the French Revolution...  
The Reasons.*

MY DEAR FRIEND,

London, December the 25th.

YESTERDAY again I received two letters at once from you, the one of the 7th, the other of the 15th from Manheim.

You never had in your life so good a reason for not writing, either to me or to any body else, as your sore finger lately furnished you. I believe it was painful, and I am glad it is cured; but a fore finger, however painful, is a much lesser evil than laziness, of either body or mind, and attended by fewer ill consequences.

I am very glad to hear that you were distinguished at the court of Manheim, from the rest of your countrymen and fellow-travellers: it is a sign that you had better manners and address than they; for, like it for granted, the best-bred people will always be the best received, wherever they go. Good manners are the settled medium of social, as *specie* is of commercial life; returns are equally expected for both; and people will no more advance their civility to a bear, than their money to a bankrupt. I really both hope and believe that the German courts will do you a great deal of good; their ceremony and restraint being the proper correctives and antidotes for your negligence and inattention. I believe they would not greatly relish your weltering in your own laziness and an easy chair; nor take it very kindly, if, when they spoke to you, or you to them, you looked another way. As they give, so they require attention; and, by the way, take this maxim for an undoubted truth, that no young man can possibly improve in any company for which he has not respect enough to be under some degree of restraint.

As my letters to you frequently miscarry, I will repeat in this that part of my last which related to your future motions. Whenever you shall be tired of Berlin, go to Dresden; where Sir Charles Williams will be, who will receive you with open arms. He dined with me to-day; and sets out for Dresden in about six weeks. He spoke of you with great kindness, and impatience to see you again. He will trust and employ you in business (and he is now in the whole secret of importance) till we fix our place to meet in; which, probably will be Spa. Wherever you are, inform yourself minutely of, and attend particularly to the affairs of

France ; they grow serious, and, in my opinion, will grow more and more so every day. The king is despised, and I do not wonder at it ; but he has brought it about to be hated at the same time, which seldom happens to the same man. His ministers are known to be as disunited as incapable : he hesitates between the church and the parliaments, like the ass in the fable, that starved between two hampers of hay ; too much in love with his mistress to part with her, and too much afraid for his soul to enjoy her : jealous of the parliaments, who would support his authority ; and a devoted bigot to the church, that would destroy it. The people are poor, consequently discontented : those who have religion are divided in their notions of it ; which is saying, that they hate one another. The clergy never do forgive, much less will they forgive the parliament : the parliament never will forgive them. The army must, without doubt, take, in their own minds at least, different parts in all these disputes, which, upon occasion would break out. Armies though always the supporters and tools of absolute power for the time being, are always the destroyers of it too, by frequently changing the hands in which they think proper to lodge it. This was the case of the prætorian bands, who deposed and murdered the monarchs they had raised to oppress mankind. The janissaries in Turkey, and the regiment of guards in Russia do the same now. The French nation reasons freely, which they never did before, upon matters of religion and government ; the officers do so too : in short, all the symptoms, which I have ever met with in history, previous to great changes and revolutions in government, now exist, and daily increase in France. I am glad of it ; the rest of Europe will be quieter, and have time to recover. England, I am sure, wants rest ; for it wants men and money : the republic of the United Provinces wants both, still more : the other powers cannot well dance, when neither France, nor the maritime powers, can, as they used to do, pay the piper. The first squabble in Europe, that I foresee, will be about the crown of Poland, should the present king

die ; and therefore I wish his majesty a long life and a merry Christmas. So much for foreign politics : but, *à-propos* of them, pray take care, while you are in those parts of Germany, to inform yourself correctly of all the details, discussions and agreements, which the several wars, confiscations, bans, and treaties, occasioned between the Bavarian and Palatine electorates ; they are interesting and curious.

## LETTER CLVII.

*Parliament...Means of acquiring Distinction there...Necessity of not over-rating Mankind.*

MY DEAR FRIEND,

London, February the 15<sup>th</sup>

I CAN now with great truth apply your own motto to you, *Nullum nunc abest si sit prudentia*. You are sure of being, as early as your age will permit, a member of that house, which is the only road to figure and fortune in this country. Those indeed who are bred up to, and distinguish themselves in particular professions, as the army, the navy, and the law, may by their own merit raise themselves to a certain degree ; but you may observe too, that they never get to the top, without the assistance of parliamentary talents and influence. The means of distinguishing yourself in parliament are much more easily attained than I believe you imagine. Close attendance to the business of the house will soon give you the parliamentary *routine* ; and strict attention to your style will soon make you, not only a speaker, but a good one. The vulgar look upon a man who is reckoned a fine speaker as a phænomenon, a supernatural being, and endowed with some peculiar gift of heaven : they stare at him if he walks in the Park, and cry, *That is he!* You will, I am sure, view him in a juster light, and *nulla formidine*.\* You will consider him only as a man of good sense, who adorns common thoughts with the graces of elocution

\* With no fear.

and the elegance of style. The miracle will then cease ; and you will be convinced, that, with the same application and attention to the same objects, you may most certainly equal, and perhaps surpass this prodigy. Sir W——Y——, with not a quarter of your parts, and not a thousandth part of your knowledge, has, by a glibness of tongue singly, raised himself successively to the best employments of the kingdom : he has been lord of the Admiralty, lord of the Treasury, secretary at war, and is now vice-treasurer of Ireland ; and all this with a most sullied, not to say blasted character. Represent the thing to yourself, as it really is, easily attainable, and you will find it so. Have but ambition enough passionately to desire the object, and spirit enough to use the means, and I will be answerable for your success. When I was younger than you are, I resolved within myself that I would in all events be a speaker in parliament, and a good one too, if I could. I consequently never lost sight of that object, and never neglected any of the means that I thought led to it. I succeeded to a certain degree ; and, I assure you with great ease, and without superior talents. Young people are very apt to over-rate both men and things, from not being enough acquainted with them. In proportion as you come to know them better, you will value them less. You will find that reason, which always ought to direct mankind, seldom does ; but that passions and weaknesses commonly usurp its seat, and rule in its stead. You will find, that the ablest have their weak sides too, and are only comparatively able, with regard to the still weaker herd : having fewer weaknesses themselves, they are able to avail themselves of the innumerable ones of the generality of mankind : being more masters of themselves, they become more easily masters of others. They address themselves to their weaknesses, their senses, their passions ; never to their reason ; and consequently seldom fail of success. But then, analyse those great, those governing, and, as the vulgar imagine, those perfect characters ; and you will find the great Brutus a thief in Macedonia ; the



great cardinal de Richelieu a jealous poetaster ; and the great duke of Marlborough a miser.

Now, to bring all this home to my first point—As these considerations should not only invite you to attempt to make a figure in parliament, but encourage you to hope that you shall succeed. To govern mankind, one must not over-rate them ; and to please an audience as a speaker, one must not over-value it. When I first came into the house of commons, I respected that assembly as a venerable one ; and felt a certain awe upon me : but, upon better acquaintance, that awe soon vanished ; and I discovered, that of the five hundred and sixty, not above thirty could understand reason, and that all the rest were *people* : that those thirty only required plain common sense, dressed up in good language ; and that all the others only required flowing and harmonious periods, whether they conveyed any meaning or not ; having ears to hear, but not sense enough to judge. These considerations made me speak with little concern the first time, with less the second, and with none at all the third. I gave myself no farther trouble about any thing, except my elocution and my style ; presuming, without much vanity, that I had common sense sufficient not to talk nonsense. Fix these three truths strongly in your mind : First, That it is absolutely necessary for you to speak in parliament ; secondly, That it only requires a little human attention, and no supernatural gifts ; and, thirdly, That you have all the reason in the world to think that you shall speak well. When we meet, this shall be the principal subject of our conversation ; and, if you will follow my advice, I will answer for your success.

#### LETTER CLVIII.

*Method in Business... Duke of Marlborough... Duke of Newcastle... Sir Robert Walpole... Indolence a Kind of Suicide... Translating.*

MY DEAR FRIEND,

London, February the 26th

**I** HAVE received your letter of the 4th from Munich, and of the 11th from Ratisbon ; but I have not

received that of the 31st of January, to which you refer in the former. It is to this negligence and uncertainty of the post that you owe your accidents between Munich and Ratisbon; for, had you received my letters regularly, you would have received one from me before you left Munich, in which I advised you to stay, since you were so well there. But, at all events, you were in the wrong to set out from Munich in such weather and such roads, since you could never imagine that I had set my heart so much upon your going to Berlin as to venture your being buried in the snow for it. But upon the whole, considering all, you are very well off.

Now that you are to be soon a man of business, I heartily wish you would immediately begin to be a man of method; nothing contributing more to facilitate and dispatch business than method and order. Have order and method in your accounts, in your reading, in the allotment of your time; in short, in every thing. You cannot conceive how much time you will save by it, nor how much better every thing you do will be done. The duke of Marlborough did by no means spend, but he flattered himself into that immense debt, which is not yet near paid off. The hurry and confusion of the duke of Newcastle do not proceed from his business, but from his want of method in it. Sir Robert Walpole, who had ten times the business to do, was never seen in a hurry, because he always did it with method. The head of a man who has business, and no method, nor order, is properly that *rudis indigestaque moles quam dixerit chaos* †. As you must be conscious that you are extremely negligent and flatteringly, I hope you will resolve not to be so for the future. Prevail with yourself only to observe good method and order for one fortnight; and I will venture to assure you, that you will never neglect them afterwards, you will find such conveniency and advantage arising from them. Method is the great advantage that lawyers have over other people in speaking in parliament; for, as they

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† The rude and indigested mass which is called chaos.

must necessarily observe it in their pleadings in the courts of justice, it becomes habitual to them every where else. Without making you a compliment, I can tell you with pleasure, that order, method, and more activity of mind, are all that you want, to make some day or other, a considerable figure in business. You have more useful knowledge, more discernment of characters, and much more discretion, than is common at your age; much more, I am sure, than I had at that age. Experience you cannot yet have, and therefore trust in the mean time to mine. I am an old traveller; am well acquainted with all the bye as well as the great roads: I cannot misguide you from ignorance, and you are very sure I shall not from design.

I can assure you, that you will have no opportunity of subscribing yourself My Excellency's, &c. Retirement and quiet were my choice some years ago, while I had all my senses, and health and spirits enough to carry on business; but now I have lost my hearing, and find my constitution declining daily, they are become my necessary and only refuge. I know myself, (no common piece of knowledge, let me tell you) I know what I can, what I cannot, and consequently what I ought to do. I ought not, and therefore will not, return to business, when I am much less fit for it than I was when I quitted it. Still less will I go to Ireland, where, from my deafness, and infirmities, I must necessarily make a different figure from that which I once made there. My pride would be too much mortified by that difference. The two important senses of seeing and hearing should not only be good, but quick in business; and the business of a lord lieutenant of Ireland (if he will do it himself) requires both those senses in the highest perfection. It was the duke of Dorset's not doing the business himself, but giving it up to favourites, that has occasioned all this confusion in Ireland; and it was my doing the whole myself, without either favourite, minister, or mistress, that made my administration so smooth and quiet. I remember, when I named the late Mr. Liddel for my secretary, every body was much surpris'd at it; and some of us

friends represented to me, that he was no man of business, but only a very genteel, pretty young fellow; I assured them, and with truth, that was the very reason why I chose him: for that I was resolv'd to do all the business myself, and without even the suspicion of having a minister; which the lord lieutenant's secretary, if he is a man of business, is always supposed, and commonly with reason, to be. My only remaining ambition is now to be the counsellor and minister of your rising ambition. Let me see my own youth revived in you; let me be your Mentor, and, with your parts and knowledge, I promise you, you shall go far. You must bring, on your part, activity and attention, and I will point out to you the proper objects for them. I own I fear but one thing for you, and that is what one has generally the least reason to fear, from one of your age, I mean your laziness; which, if you indulge, will make you stagnate in a contemptible obscurity all your life. It will hinder you from doing any thing that will deserve to be written, or from writing any thing that may deserve to be read; and yet one or other of these two objects should be at least aimed at by every rational being. I look upon indolence as a sort of *suicide*; for the man is effectually destroyed, though the appetites of the brute may survive. Use yourself, therefore, in time to be alert and diligent in your little concerns: never procrastinate, never put off till to-morrow, what you can do to-day; and never do two things at a time: pursue your object, be it what it will, steadily and indefatigably; and let any difficulties (if surmountable) rather animate than slacken your endeavours. Perseverance has surprising effects.

I wish you would use yourself to translate, every day, only three or four lines, from any book, in any language, into the correctest and most elegant English that you can think of; you cannot imagine how it will insensibly form your style, and give you an habitual elegance: it would not take you up a quarter of an hour in a day. This letter is so long, that it will hardly leave you that quarter of an hour, the day you receive it. So good night.

## LETTER CLIX.

*Death of Mr. Pelham... Ministerial Changes... Absurd Political Speculations... Mr. Fox.*

MY DEAR FRIEND,

London, March the 8th.

A GREAT and unexpected event has lately happened in our ministerial world—Mr. Pelham died last Monday, of a fever and mortification, occasioned by a general corruption of his whole mass of blood, which had broken out into sores in his back. I regret him as an old acquaintance, a pretty near relation, and a private man, with whom I have lived many years in a social and friendly way. He meant well to the public, and was incorrupt in a post where corruption is commonly contagious. If he was no shining, enterprising minister, he was a safe one, which I like better. Very shining ministers, like the sun, are apt to scorch when they shine the brightest: in our constitution, I prefer the milder light of a less glaring minister. His successor is not yet, at least publicly, *designatus*. You will easily suppose that many are very willing, and very sewable to fill that post. Various persons are talked of, by different people, for it, according as their interest prompts them to wish, or their ignorance to conjecture. Mr. Fox is the most talked of; he is strongly supported by the duke of Cumberland. Mr. Legge the solicitor-general, and Dr. Lee, are likewise all spoken of, upon the foot of the duke of Newcastle's and the chancellor's interest. Should it be any one of the three last, I think no great alterations will ensue; but should Mr. Fox prevail, it would, in my opinion, soon produce changes by no means favourable to the duke of Newcastle. In the mean time, the wild conjectures of volunteer politicians, and the ridiculous importance which, upon these occasions, blockheads always endeavour to give themselves, by grave looks, significant thrugs, and insignificant whispers, are very entertaining to a by-stander, as, happily I now am. One *knows something*, but is not yet at liberty to tell it; another has heard something from a very good hand; a third congratulates himself upon a certain degree of intimacy which he has long had with every one of the candidates,

though, perhaps, he has never spoken twice to any one of them. In short, in these sort of intervals, vanity, interest, and absurdity, always display themselves in the most ridiculous light. One who has been so long behind the scenes, as I have, is much more diverted with the entertainment than those can be who only see it from the pit and boxes. I know the whole machinery of the interior, and can laugh the better at the silly wonder and wild conjectures of the uninformed spectators.

I am this moment informed, and I believe truly, that Mr. Fox \* is to succeed Mr. Pelham as first commissioner of the Treasury and chancellor of the Exchequer; and your friend Mr. Yorke of the Hague, to succeed Mr. Fox as secretary at war. I am not sorry for this promotion of Mr. Fox, as I have always been upon civil terms with him, and found him ready to do me any little services. He is frank and gentleman-like in his manner; and, to a certain degree, I really believe will be your friend upon my account; if you can afterwards make him yours, upon your own, *tant mieux*. I have nothing more to say now, but adieu!

## LETTER CLX.

*Necessity of Self-Command...Florid Style...Philosophy of Cicero and Plato.*

MY DEAR FRIEND,

London, March the 26th.

YESTERDAY I received your letter of the 15th, from Manheim, where I find you have been received in the usual gracious manner; which I hope you return in a graceful one. I am very glad that you wrote the letter to lord —, which, in every different case that can possibly be supposed, was, I am sure, both a decent and a prudent step. You will find it very difficult, whenever we meet, to convince me that you could have any good reasons for not doing it; for I will for argument's sake, suppose, what I cannot in reality believe, that he has both said and done the worst he could, of

\* Henry Fox, created lord Holland, baron of Fox, 1763.

and by you. What then? How will you help yourself? Are you in a situation to hurt him? Certainly not; but he certainly is in a situation to hurt you. Would you show a sullen, pouting, impotent resentment? I hope not: leave that silly unavailing sort of resentment to those who are always guided by humour, never by reason and prudence. That pettish pouting conduct is a great deal too young, and implies too little knowledge of the world for one who has seen so much of it as you have. Whoever cannot master his humour, should leave the world, and retire to some hermitage in an unfrequented desert. By showing an unavailing and sullen resentment, you authorize the resentment of those who can hurt you, and whom you cannot hurt; and give them that very pretence which, perhaps, they wished for, of breaking with and injuring you; whereas the contrary behaviour would lay them under the restraints of decency at least; and either shackle or expose their malice. Besides, captiousness, sullenness, and pouting, are most exceedingly illiberal and vulgar.

You judge very rightly, that I love *le style léger et fleur* †. I do, and so does every body who has any parts and taste. It should, I confess, be more or less *fleur*, according to the subject; but at the same time I assert, that there is no subject that may not properly, and which ought not to be adorned, by a certain elegance and beauty of style. What can be more adorned than Cicero's philosophical works? What more than Plato's? It is their eloquence only that has preserved and transmitted them down to us through so many centuries; for the philosophy of them is wretched, and the reasoning part miserable. But eloquence will always please, and has always pleased. Study it therefore; make it the object of your thoughts and attention. Use yourself to relate elegantly; that is a good step towards speaking well in parliament. Take some political subject, turn it in your thoughts, consider what may be said both for and against it, then put those arguments into writing in the most correct and elegant English you can. For in-

† Lively and florid.

Stance, a standing army, a peace-bill, &c. As to the former, consider, on one side, the dangers arising to a free country from a great standing military force; on the other side, consider the necessity of a force to repel force with. Examine whether a standing army, though in itself an evil, may not, from circumstances, become a necessary evil, and preventative of greater dangers. As to the latter, consider how far places may bias and warp the conduct of men, from the service of their country, into an unwarrantable complaisance to the court; and, on the other hand, consider whether they can be supposed to have that effect upon the conduct of people of probity and property, who are more solidly interested in the permanent good of their country, than they can be in an uncertain and precarious employment. Seek for, and answer in your own mind, all the arguments that can be urged on either side, and write them down in an elegant style. This will prepare you for debating, and give you an habitual eloquence; for I would not give a farthing for a mere holiday eloquence; displayed once or twice in a session, in a set declamation; but I want an every-day, ready, and habitual eloquence, to adorn *extempore* and debating speeches; to make business not only clear but agreeable, and to please even those whom you cannot inform, and who do not desire to be informed.

When we meet at Spa, next July, we must have a great many serious conversations; in which I will pour out all my experience of the world, and which, I hope, you will trust to, more than to your own young notions of men and things. You will in time discover most of them to have been erroneous; and, if you follow them long, you will perceive your error too late; but, if you will be led by a guide, who, you are sure, does not mean to mislead you, you will unite two things seldom united in the same person; the vivacity and spirit of youth, with the caution and experience of age.

Last Saturday, Sir Thomas Robinson †, who had

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† Created lord Grantham in the year 1761, and since ambassador extraordinary and plenipotentiary to the court of Spain.



been the king's minister at Vienna, was declared secretary of state for the southern department, lord Holdernefs having taken the northern. Sir Thomas accepted it unwillingly, and, as I hear, with a promise that he shall not keep it long. Both his health and spirits are bad, two very disqualifying circumstances for that employment; yours, I hope, will enable you, some time or other, to go through with it. In all events aim at it, and if you fail or fall, let it at least be said of you, *magnis tamen excidit aufis* †. Adieu.

## LETTER CLXI.

*Translations...Faults in Style...Fashion in Style...Singularity.*  
 MY DEAR FRIEND, London, April the 5th.

I AM very glad that you use yourself to translations; and I do not care of what, provided you study the correctness and elegance of your style. The life of Sextus Quintus is the best book, of the innumerable books written by Gregorio Leti; but I would rather that you chose some pieces of oratory for your translations; whether ancient or modern, Latin or French; which would give you a more oratorical train of thought, and turn of expression. In your letter to me, you make use of two words, which, though true and correct English, are, however, from long disuse, become inelegant, and seem now to be stiff, and formal, and in some degree scriptural: the first is the word *namely*, which you introduce thus, *you inform me of a very agreeable piece of news, namely, that my election is secured.* Instead of *namely*, I would always use, *which is* or *that is*, that my election is secured. The other word is, *mine own inclinations*, this is certainly correct before a subsequent word that begins with a vowel; but it is too correct, and is now disused as too formal, notwithstanding the *hiatus* occasioned by *my own*. Every language has its peculiarities; they are established by usage, and, whether right or wrong, they must be complied with. I could instance many very absurd ones in different languages; but so authorized by the *jus et norma loquendi* †, that they must be submitted to. *Nam*

† He fell in attempting great things.  
 † The law and custom of speech.

and *to wit*, are very good words in themselves, and contribute to clearness, more than the relatives which we now substitute in their room; but, however, they cannot be used, except in a sermon, or some very grave and formal compositions. It is with language as with manners; they are both established by the usage of people of fashion; it must be imitated, it must be complied with. Singularity is only pardonable in old age and retirement; I may now be as singular as I please, but you may not. We will, when we meet, discuss these and many other points, provided you will give me attention and credit; without both which it is to no purpose to advise either you or any body else. Adieu.

With this letter the system of education pursued and recommended by lord Chesterfield may be considered as terminated. Young Stanhope returned to England immediately after the receipt of it. He took his seat in parliament in the course of the spring; and was afterwards appointed envoy to the court of Dresden, whence he returned from indisposition, and died on the 16th of November 1768.

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*MAXIMS....By the Earl of CHESTERFIELD.*

**A** PROPER secrecy is the only mystery of able men; mystery is the only secrecy of weak and cunning ones.

A man who tells nothing or who tells all, will equally have nothing told him.

If a fool knows a secret, he tells it because he is a fool; if a knave knows one, he tells it wherever it is his interest to tell it. Others are very apt to tell what secrets they know, from the vanity of having been trusted. Trust none of these, whenever you can help it.

Inattention to the present business, be it what it will; the doing one thing, and thinking at the same time of another, or the attempting to do two things at once, are the never failing signs of a little, frivolous mind.

*A man who cannot command his temper, his att*

tion, and his countenance, should not think of being a man of business. The weakest man in the world can avail himself of the passions of the wisest. The inattentive man cannot know the business, and consequently cannot do it. And he who cannot command his countenance, may e'en as well tell his thoughts as show them.

Dis-trust all those who love you extremely upon a very slight acquaintance, and without any visible reason. Be upon your guard, too, against those who confess, as their weaknesses, all the cardinal virtues.

In your friendships, and in your enmities, let your confidence and your hostilities have certain bounds: make not the former dangerous, nor the latter irreconcilable. There are strange vicissitudes in business!

Smooth your way to the head, through the heart. The way of reason is a good one; but it is commonly something longer, and perhaps not so sure.

Spirit is now a very fashionable word: to act with spirit, to speak with spirit, means only, to act rashly, and to talk indiscreetly. An able man shows his spirit by gentle words and resolute actions: he is neither hot nor timid.

When a man of sense happens to be in that disagreeable situation in which he is obliged to ask himself more than once, *What shall I do?* he will answer himself, Nothing. When his reason points out to him no good way, or at least no one way less bad than another, he will stop short, and wait for light. A little busy mind runs on at all events, must be doing; and, like a blind horse, fears no dangers, because he sees none. *Il faut savoir s'ennuier.*

Patience is a most necessary qualification for business; many a man would rather you heard his story, than granted his request. One must seem to hear the unreasonable demands of the petulant, unmoved, and the tedious details of the dull, untired. That is the least price that a man must pay for a high station.

It is always right to detect a fraud, and to perceive a folly; but it is often very wrong to expose either. A man of business should always have his eyes open; but must often seem to have them shut.

In courts, nobody should be below your management and attention : the links that form the court chain are innumerable and inconceivable. You must hear with patience the dull grievances of a gentleman usher, or a page of the back stairs, who, very probably, intrigues, with some near relation of the favourite maid, of the favourite mistress, of the favourite minister, or, perhaps, of the king himself ; and who, consequently, may do you more dark and indirect good, or harm, than the first man of quality.

One good patron at court may be sufficient, provided you have no personal enemies ; and, in order to have none, you must sacrifice (as the Indians do to the devil) most of your passions, and much of your time, to the numberless evil beings, that infest it : In order to prevent and avert the mischiefs they can do you.

A young man, be his merit what it will, can never raise himself ; but must, like the ivy round the oak, twine himself round some man of great power and interest. You must belong to a minister some time, before any body will belong to you ; and an inviolable fidelity to that minister, even in his disgrace, will be meritorious, and recommend you to the next. Ministers love a personal, much more than a party attachment.

As kings are begotten and born like other men, it is to be presumed that they are of the human species ; and, perhaps, had they the same education, they might prove like other men. But, flattered from their cradles, their hearts are corrupted, and their heads are turned, so that they seem to be a species by themselves. No king ever said to himself, *homo sum, nihil humani a me alienum puto*. Flattery cannot be too strong for them ; drunk with it from their infancy, like old drinkers, they require drams. They prefer a personal attachment to a public service, and reward it better. They are vain and weak enough to look upon it as a free-will offering to their merit, and not as a burnt-sacrifice to their power.

In courts, bashfulness and timidity are as prejudicial on one hand as impudence and rashness are on the other. A proper assurance, and a cool intrepidity, will

a rational modesty, are the true and necessary medium.

Never apply for what you see very little probability of obtaining; for you will, by asking improper and unattainable things, accustom the ministers to refuse you so often, that they will find it easy to refuse you the properest and most reasonable ones. It is a common, but a most mistaken rule at court, to ask for every thing, in order to get something: you do get something by it, it is true, but it is refusals and ridicule.

There is a court jargon, a chit-chat, a small talk, which turns singly upon trifles; and which, in a great many words, says little, or nothing. It stands fools instead of what they cannot say, and men of sense instead of what they should not say. It is the proper language of levees, drawing rooms, and anti-chambers: it is necessary to know it.

Whatever a man is at court, he must be genteel and well-bred; that cloak covers as many follies, as that of charity does sins. I knew a man of great quality, and in a great station at court, considered and respected, whose highest character was, that he was humbly proud, and genteely dull.

At court, people embrace without acquaintance, serve one another without friendship, and injure one another without hatred. Interest, not sentiment, is the growth of that soil.

A difference of opinion, though in the merest trifles, alienates little minds, especially of high rank. It is full as easy to commend as to blame a great man's cook, or his taylor: it is shorter too; and the objects are no more worth disputing about, than the people are worth disputing with. It is impossible to inform, but very easy to displease them.

A cheerful, easy countenance and behaviour, are very useful at court: they make fools think you a good-natured man; and they make designing men think you an undesigning one.

Ceremony is necessary in courts, as the outwork and defence of manners.

Compliment, though a base coin, is the necessary pocket-money at court; where, by custom and consent,

it has obtained such a currency, that it is no longer a fraudulent, but a legal payment.

A skilful negociator will most carefully distinguish between the little and the great objects of his business, and will be as frank and open in the former as he will be secret and pertinacious in the latter.

He will, by his manners and address, endeavour, at least, to make his public adversaries his personal friends. He will flatter and engage the man, while he counterworks the minister; and he will never alienate people's minds from him, by wrangling for points, either absolutely unattainable, or not worth attaining. He will make even a merit of giving up what he could not or would not carry, and sell a trifle for a thousand times its value.

If a minister refuses you a reasonable request, and either slight or injures you, if you have not the power to gratify your resentment, have the wisdom to conceal it. Seeming good-humour on your part may prevent rancour on his, and, perhaps, bring things right again: but if you have the power to hurt, hint modestly, that, if provoked, you may possibly have the will too. Fear, when real, and well founded, is, perhaps, a more prevailing motive at courts than love.

At court, many more people can hurt that can help you: please the former, but engage the latter.

Awkwardness is a more real disadvantage than it is generally thought to be; it often occasions ridicule, it always lessens dignity.

A man's own good breeding is his best security against other people's ill manners.

Good-breeding carries along with it a dignity, that is respected by the most petulant. Ill-breeding invites and authorises the familiarity of the most timid. No man ever said a pert thing to the duke of Marlborough. No man ever said a civil one (though many a flattering one) to Sir Robert Walpole.

When the old clipped money was called in for a new coinage in king William's time, to prevent the like for the future, they stamped on the edges of the crown pieces these words, *Et decus et tutamen*. That is exactly the case of good breeding.

Knowledge may give weight, but accomplishments only give lustre; and many more people see than weigh.

Most arts require long study and application; but the most useful art of all, that of pleasing, requires only the desire.

It is to be presumed, that a man of common sense, who does not desire to please, desires nothing at all; since he must know that he cannot obtain any thing without it.

A foreign minister, who is concerned in great affairs, must necessarily have spies in his pay; but he must not too easily credit their information, which is never exactly true, often very false. His best spies will always be those whom he does not pay, but whom he has engaged in his service by his dexterity and address, and who think themselves nothing less than friends.

There is a certain jargon, which, in French, I should call *un perffage d'affaires*, that a foreign minister ought to be perfectly master of, and may use very advantageously at great entertainments, in mixed companies, and on all occasions where he must speak, and should say nothing. Well turned and well spoken, it seems to mean something, though in truth it means nothing. It is a kind of political *badinage*, which prevents or removes a thousand difficulties, to which a foreign minister is exposed in mixed conversations.

If ever the *volto scielto*, and the *pensieri stretti* are necessary, they are so in these affairs. A grave, dark, reserved, and mysterious air, has *scænum in cornu*. An even, easy, unembarrassed one, invites confidence, and leaves no room for guesses and conjectures.

A foreign minister should be a most exact economist; an expence proportioned to his appointments and fortune is necessary: but, on the other hand, debt is inevitable ruin to him. It sinks him into disgrace at the court where he resides, and into the most servile and abject dependance on the court that sent him. As he cannot resent ill usage, he is sure to have enough of it. The duke de Sully observes very justly, in his *Memoirs*, that nothing contributed more to his rise than that prudent economy which he had observed from his youth; and by which he had always a sum of money before-hand, in case of necessity.

It is very difficult to find a particular point of economy; but the most proper is on the parsimonious side. A man who is parsimonious, the other cannot be generous. The opportunity is to be purchased by the most judicious management. A man who depends so much upon a man who is parsimonious, as it does upon his giving him money, it is proper to give at all. A man, for instance, who should give a servant four shillings, would pass for covetous, while he who gave him a crown would be reckoned generous: so that the difference of those two opposite characters turns upon one shilling. A man's character, in that particular, depends a great deal upon the report of his own servants; a mere trifle above common wages makes their report favourable.

Take care always to form your establishment so much within your income, as to leave a sufficient fund for unexpected contingences and a prudent liberality.

There is hardly a year, in any man's life, in which a small sum of ready money may not be employed to great advantage.

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*MAXIMS of the Cardinal de RETZ.*

**A** MIDDLING understanding, being susceptible of unjust suspicions, is, consequently, of all characters, the least fit to head a faction—As the most indispensable qualification in such a chief is, to suppress, on many occasions, and to conceal in all, even the best grounded suspicions.

2. Nothing animates and give strength to a commotion so much as the ridicule of him against whom it is raised.

3. Among people used to affairs of moment, secrecy is much less uncommon than is generally believed.

4. Descending to the little is the surest way of attaining to an equality with the great.

5. We are as often duped by diffidence, as by confidence.

6. The greatest evils are not arrived at their utmost period, until those who are in power have lost all sense of shame. At such a time, those who should obey shake off all respect and subordination. Then is lethargic indolence roused; but roused by convulsions.

7. Timorous minds are much more inclined to deliberate than to resolve.

8. It is more difficult for the member of a faction to live with those of his own party, than to act against those who oppose it.

9. Violent measures are always dangerous; but, when necessary, may then be looked upon as wise. They have, however, the advantage of never being matter of indifferency; and, when well concerted, must be decisive.

10. Every thing in this world has its critical moment; and the height of good conduct consists in knowing, and seizing it.



11. Profligacy, joined to ridicule, form the most minable and most dangerous of all characters.

12. Weak minds never yield when they ought.

13. Examples taken from past times have more power over the minds of men than any age in which they live. Whatever we see, grows familiar; and perhaps the consulship of Caligula might not have astonished us so much as we at first imagine.

14. Weak minds are commonly overcome by clamour.

15. We ought never to contend for what we are likely to obtain.

16. The instant in which we receive the most favourable accounts, is just that wherein we ought to double our vigilance, even in regard to the most favourable circumstances.

17. It is dangerous to have a known influence over the people; as thereby we become responsible for what is done against our will.

18. One of the greatest difficulties in civil life, that more art is required to know what should be concealed from our friends, than what ought to be said against our enemies.

19. The possibility of remedying imprudent actions is commonly an inducement to commit them.

20. In momentous affairs no step is indifferently taken.

21. Nothing convinces persons of a weak understanding so effectually, as what they do not comprehend.

22. A certain degree of fear produces the same effects as rashness.

23. In affairs of importance, the choice of a course of as much consequence as it would be superfluous to those of little moment.

24. During those calms which immediately follow violent storms, nothing is more difficult for men than to act properly; because, while flattery and dissimulation are not yet subsided.

FINIS.







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